

The Nobles

or of Nobilitie.

**** THE ORIGINAL**
nature, duties, right, and Christi-
an Institution thereof
three Bookes.

*** FYRSTE ELOQVENTLYE**
writtē in Latine by Lawrence Huma-
frey D. of Divinity, and Presidente of
Magdaine Colledge in Oxforde, late
englished. Whereto for the readers
commoditie, and matters affinitie, is
coupled the small treatise of Philo-
a Jewe. By the same Au-
thor out of the Greeke
Latined, nowe
also Engli-
shed.

1563.

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by Thomas Marshe.

The Tables

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❁ * TO THE MOSTE
Christian Princess Elizabeth
 Queene of Englande, Fraunce, and
 Irelande, &c. The noblest pro-
 tectour and defendour of
 the true sayth.



THAT GOOD,
 happy, and fortunate
 may proue to al chri-
 stians: but chiefe-
 ly the people of Englan-
 d for stoaringe this
 our flourishing state
 with holesomst ordi-
 naunces, and moste
 politike lawes: for recouerye of our loz-
 berth, for tender cherishinge and renewsynge
 the Church, by Gods singuler mercye and
 providence: for restoaringe religion from ex-
 p-ple (as it were) to her auncient sincerite, and
 primitiue purenes: for the merke quiete, and
 cleare calme, ensuing the tossinges, and trou-
 blesome stormes of later times: for the luc-
 kye, prosperous, and quiete settyng al thyn-
 ges, as well abroade as at home: is none, so
 bnmindful of him selfe, his countreye, or all
 godlines, who seeth not, we ought fyrst ren-
 der hartiest and immortal thanks, to almighty
 god. And next your godly trauaile, singu-
 lar endeuour, & saythfullest seruyce, (O most
 Christian Queene) oughte be registred in e-
 uerye

uery booke, and spred to all posteritye. For
what hytherto, nor force, nor power, nor all
the fetches of mans witte or pollecy coulde
compasse, that nowe to haue happed not
thzough the manhooe, myghte, or gouerne-
ment of a manlye kynge: but vnder the con-
ducte, of a woman queene, without tumult,
quietelpe, and euen by Gods hande: suche so
famous benefite, who nold locke in minde?
Who not roll in amased thoughte? Who
not renoune in euerpe age? Wherein not-
withstandynge (O Queene) we aduaunce
not your might, not your arme, not your wise-
dome: but wonder at your weakenes & infir-
mitie. We praise not mannes power: but as-
cribe it to the bountie & mercy of God. To
whose becke, worde, and prouidence, all and
whole this wondrous facte (howe soeuer
greate) must freely and wholly be imputed.
Therefore, that Hymne and tryumphante
songe, whych Moses and the childe of Isra-
el song in the desert, after the buryal of Pha-
rao in the red sea: in the congregations of the
godly, ought alwaie resound, singinge with
one tune and ioynd hertes. The lorde is our
strength and praise, & he is become our salua-
cion. He is our God, and we will prepare him
a tabernacle, our fathers god and we wyl ex-
alte him. The lorde is a man of warre, hys
name is Jehouah. Thy right hand lorde, is
glorious in power. Thy right had lord, hath
crushd the enemy. But syth, these his bene-
fites, are already sufficiently blased by others
wyrtynge, and I otherwhere haue some-
what

What signified my minde and good wyll: I
neede not here to expresse my ioy. & specially
synce now my greetynge maye seeme ouer-
late. Neuertheles, so greate and incredible
mercy of our God, so meruaylous power,
so straunge and vn hoped happe, so sodayne
and heauenlye ioye: meante I in no wyse to
ouerslippe wyth silence. But thys tyme
asketh, yea craueth, other charge of me.

Namelye, to shewe the argumente of thys
my small treatyse, and dysclose the chiefeest
causes of the tytle. That your Maiestye,
seeing at one glymse the whole summe, and
vnderstandynge wythall, what occasions
moued me to wyryte: both by your wysedome
maye more certayneleye knowe the whole
cause, and accordynge to your iudgmente,
iudge vpryghtly thereof, and as best sytteth
your gracious sauoure, yf it seeme worthy
your patronage, mayntayne and defende it,
as a poore and naked Cypent, as wel against
the close whispynges, as open inuetyues
of curyous Carpers.

Seeing Nobilitye spreadde throughe all
realmes and coastes of chrystendome, flou-
ryshe in all estates of honour, beare the sway
in princely courtes, and in maner the pillar
and staye of all comen weales: and throughe
it, eyther the greatest aydes, or chiefest hynderances
conueyghed into mens life and man-
ners: I thought, this chosē order once seaso-
ned wyth right & chrystian opinions, & refor-
med by the vncorrupted squier of antiquity,
both princes shold more soundly gouerne their
subiects

and ecclesiasticall ministers more faythfullye
perfozme theyr charge, and the people execut
all theyr bounden duties more diligentye,
and so the whole comen wealth more strōg
lye breath, tyue and recover. Wherby their coun-
cels all these seeme to folowe, and on theyr
authoritye leane and stape. And therefore,
considered, the deuine Plato, was not cause
les chyselpe earnest. in his bookes of com-
mon wealth, That the wardens, otherwyse
the rulers, called to offyce in eche state, and
be guydes of the rest: shoulde frome theyr
youth vpswardes, be seasoned with holpest
pzeceptes and pzinciples. For in theym he
indged, the weyghtyest parte, of such goodes
or euell, as hadde in the comen wealth
to consylt. For was I ignoraunt of the mat-
ter it selfe, there were dyuers opinions: yea,
some bookes wrytten. And infinite were
it, to rechen so many surmises, as touchynge
it, are tossed to and fro, in the monumentes of
auncient Philosophers. For Anacharses
sayde, the wyse Prynce was happye. Socra-
tes, who first could rule him selfe. Pertacus,
who so ruled his subiectes, as they feared
not hym but his. Others thynke him meetest
to be a prynce, who hath liued vnder a prynce
As Agelilaus sayeth, he ruleth well, whome
hath sometyme obeyed. Cambyses in Xeno-
phon thus lessoneth hys sonne Cyrus. A ne-
onely meane (A Sonne) in all estates is left
to wyne the a noble name. Namely to em-
brace wysedome. Others affirmed Vertue
a compendious meane to Mobilite and ho-
nour.

nour. And these truly thought not al amisse,
but tolde truthe. Howbeit not all. For part
they shewe. But what chyeffe is, and princi-
cipall, touche not. Moreover, one thyng is
it to be a chrystian, other an heathen Noble.
One thyng taught Stoa, Academia, Lyce-
um: other the Lawe of Moses, the Gospel
of Chryst, and the Epistels of the Apostels.
But, that my purpose may more playne and
clere appeare, suffer me I beseeche you
(O moste gracious Queene) to forespeake
some what. And in this entree (as it were)
to discourse a whyle, howe expedient this
knowledge is, howe profitable, necessarie,
and meete, for these tymes, the handlinge of
this argumente. Not to swarne you atrea-
dye myndeful enough, but, for yf other No-
bles see the summe shortly abbridged, autho-
rised by your noble doome: for the weyghte
and authorite of the patronesse, they neede
not contemne it. I have gathered and heaped
out of the best wyters, so muche, as concer-
neth the true and auncient Image and insti-
tucion of Noblesse. Nor teach I onely mine
owne opinion, but proue it. And what els
I supped oute of the swete springes of the
holy Bibles, and others not despised ryvers
of good wyters: that now I apply to the
enquirye and searche, of the source & offsprynge
of Nobilitie: to shewe the chanel & braun-
ches, the nature, doctrine, and duties there-
of. That it may easely appeare by what ver-
tues it is kyndeled, by what vices quenched.
Truly, thus I perswade my selfe, Nobilitie
is

is farre greater then manye conceyue of it.
And the calling heavenly but hard. The ho-
nour lightsome, but the burthen heauye.
And to vaunt and profite him selfe, others
superiour and better: of all others the moste
masse charge. For place I the honour of
Nobilitie in those thynges, whiche so the
commen people honoureth, hawkynge, hun-
tyng, hastines, mightye power, bayne ban-
tes, traynes of horse, and seruantes, ryot,
myschyfes, brauerie, roystynge porte, or
great lyne. For these are partly fonde, parte-
lye frayle, partly fulthe and abhominable.
But this accompte I the surest sygne and
token of Nobilitie, howe muche men passe
beastes, so muche the Nobles to excell the
rest: and by all the degrees and stagers of ver-
tue, to clyme and scale, the steepe ipeue of
Nobilitie. For so, nor shall cowardize amate
the chaungelyng courages, nor stayne of
lyfe clypse or blemyshe wyth infamy, the
bryghtnes of theyr byrth. But they shall
playnely proue theym selues, descended of
that reuerende, auncient, and Goddi the race:
whiche for the excellencye of her vertue, and
manye merites of mankynde, is deemed to
haue had heauenlye byrth, and glyded from
the skyes: and as the Sauour and preser-
uer of mankynd, is honoured with the tun-
ges, and penne of all men. These are the
true prooues, the Noblest Detegrees, and
surest ornaments and armes of an aunc-
ient stocke. To conclude, I thus desyre it.
The hastiest, worthiest, and honourablest
Nobili-

Nobilitie is that, whiche with the renoume
and fame of auncestrie, hath coupled excel-
lent, Chyrtian, and farre spred vertue.

Whereby, both ciuile societys are mayntey-
ned, and the comen life of man supportid.
Wherein the profitable bloomes of Vertue
approoue theyr roote. With these sparkes
of true prayse, and Vertue enflamed our No-
bilitie, stricth with it selfe. And treadinge
the steppes and pathes of her auncestours,
fyndeth the entrie open onely by two staites
Namely, the commendacion of Justice and
religion. By Justice the comen wealth is
gouerned, by religion the church is coswored
Justice, with ryght eye beholdeth eche cause
with euen care listneth them, wyth straighie
foote, wadeth to the indifferencye of ryghte,
with vncorrupte, and bpryght heart, trulye
weigheth them. Nor euer is spotted wth h
dregges of couetyse, or by ambitious lust, of
rule bearyng, wyred from ryght iudgement.
The nursers of religion are Kynges, and
Princes. Her nurses, Queenes. As heauenly
teacheth the euangelicall prophete Esay.
But for euerye man can not hereto reache,
two aydes are requisite. Fyrst wysedome
and learnyng. Wherewithout, what kinge-
dome, what state, what C. tye, what houses
hold may stand? Maye, who maye limite him
selfe lawes of lyfe, eyther greynce or no-
thing noddled in knowledg of heauenly di-
uinity, or homaine philosophr? The truthe
wherof the Paganes learnt vs.

Who

People
that feed
onely on
the tree
Lotos.

Who seying, the vnlearned blundzed as crosse
es in the mist, confounding and disorderinge
all thinges: and contrarie wyse, wysedome
synd by knowledge, shoane and cleared all
mystes: aduysed to toyne to them selues tea-
chers, or philosophers, as guydes and mode-
ratours of the, & whole lyues. As Achilles,
Ehyzon, Agamemnon, Hector, Hector Poli-
damas, as witnesseth Homere. And Ulysses
we reade in the Odyssees, accompanied with
Minerua, entred and departed Cyclops caue
dronke vnbanned Circes cuppe, herd but
approched not the Syrenes temptyng son-
ges, trauayled to, but abode not wyth the Lo-
trophagi, scaped vndrownd Silla: to con-
clude, sayled to hell, but retourned safe. What
nede I mencion Cicero? Who toynd to him
Holo, and many moe? What Augustus?
Who had Athenodorus? What Alexander?
Who had Aristoteles. Such it is euidente
yea, Cyrians had teachers: Dionysius Pla-
to, Hiero of Siracuse, Simonides, Policra-
tes, Anacreon: and Nero the monster of the
whole earth, held with him a while Seneca?
The other parte, is the stomake and stoute-
nes of a hygh and hasty courage. For, as
learnynge sheweth howe iustly, and godly, to
do, so this refuseth no trauayle, no perill, no
torment, runneth into fyre, on weapons poin-
tes, ventreth and beareth with a princelye
courage, all hazards of life and limme: rather
then suffer the duties we haue reckened, ipe
stayned or forsaken. This iudge I (most no-
ble Queene) the true, vnfayned, the bryghte
and

and cleare, not linoake and shaded Nobilitie. Whiche is lust, lousinge to religion, and studious of learnyng. And herewythal stout and wyth a rovall readynes inflamed to action. But O immortall God, would we but in thought ouerrunne all realmes, how fewe synde we furnished with these vertues?

Maye rather, howe many blemishd with contrary vices, and mischieues? Howe fewe Aristides in Justice? Dauides or Josias in religion? But howe manye tyrantes, oppressours, byrbe mongers, and rauenours of the people? Howe many fettered and lymed, with supersticions: or ignorant, dyssemblers or persecutours of the trueth? Howe fewe learned Maiestrates, to whome notwithstandinge is credited power of lyfe and death? To whom is permitted, to draw & vnsheath the sword of authoritie on al men? To waste all, as well holy, as prophane, with fyre and flame? Howe many, who not onely not geue don learning and the learned, but euen hate, spyte, and condemne them? Howe fewe of them stoute warriours in Chrystes cause, whom it behooued, to haue bene his souldyours, yea champions? They, who receyue of him all thinges, yea, moze aboundantlye then the rest, euen they for a matter of nothyng, a goates fleese, or an ashes shade, for thenheritance of a litle burroughes or lande, what wertes wage they not? What hasards venture not? Howe ofte spende they lyfe? Howe ofte theyr bloud? But the same for religion, for defence of theyr heade, scarce hasarde one synger,

fynger, no not one farthynge. Wherefore, to
suche ought this exhortacion worthe, pro-
fitable, and necessarilie be applyed, to moue
them to ioyne and purchase aunciente No-
blesse, to this theyr newe gentye, that all
maye wyth one honest and commendable es-
mulacion, be enflamed to one selfe desyre, and
lyke contencion, and stryfe towarde Vertue.
I accompte it truly my labour worthe,
that (though grossely) I attempted to describe
the ryghte pathe to Nobilitie. Syth of it,
whatsoever eyther felicitye or calamitye, is
in our present state, seemeth to issue. But,
that my talke maye purchase better credyte,
and wyne greater authoritie, I haue cou-
pled to me, as a companion and felow The-
seus in my trauayle, the excellen t treatyse of
Philo a Iewe. Whom playnely, for the vse
of studious & noble yong gentleme, I trans-
lated out of Greeke into Latyne. That ioint-
ly wyth the knoweledge of the tounge, they
maye drynke godlynes. Thus heare you
most noble Queene, what I treat. You
haue also heard, what cheselye moued me to
it. But though nether to Englande, nor
our Nobilitie namelye my talke be referred,
but generallye the cause it selfe debated, (god
helpyng), to profyte al: yet after the custome
and wonte of wyters, meante I to fynde to
some ones protectiō, vnder shadow of whose
defence I mought arrest my selfe. And ther-
fore cheselye to you my Queene and pry-
nesse, thought my selfe bounden to offer, this
simple sygnifyeng of my obseruance and
duty

duetie towarde you. Beseechynge ye, this
small volume of Nobles or Nobility, maye
appeare vnder safeconducte and protection
of your name. Not for I mynde to teache
your Noble maiestie any duties of Noby-
lite: but for (whiche is no meane plague
through all Chrystendome) yf my choyce
should chauce on some other, hardlye per-
happes could he sayll the latyne phrase.

So should I chose some such Tutor and pa-
trone, to defend my cause, as knewe it not.

But on you, and your most victorious bro-
ther, the kyng your father employed no be-
nefite, eyther greater or Nobler: then in pro-
curynge ye to be poolished with all sortes of
good artes. For howe much rarer, so muche
welcomer tytle it is, trulye to terme a prince
frende to the Muses and learnynge.

Farther meant I at this present to beseech
your hyghenes, that for you knowe my first
heste, and gladiye (I hope) graunte it: you
would next, chiefly furnishe your court, (as
most paynefullye and polittikely ye do) with
men famous for commendacion of Justice,
godlynes, and learning, And studious & ear-
nest appliers & practisers therof. Continue to
cherishe and honour true Nobilitye, where-
wyth your kingdome swarmeth, and now
poure Courte flourissheth. Syth it is the
kepe of your regne, the lyghte of your
realme, and the safest garde of your person
But frome Schoecourtiers and counter-
fayt Nobles, yf any such yet lurke (as Au-
gustus Cesar whylome discrachised: he, who
could

coulde not vse theyr cittye neyther receiue por-
as vnworthy this priuiledge: or at least with
Dauid, banyshe your courte forswearers,
blasphemers, money marchaunts, and bribe
takers. Whych is more wysshed, for it is gen-
telest and most commodious for them. Which
also I despayre not shortly to see. Both by
your grace counsaylours aduyce, and other
nobles, and your owne president. For, as
the rulers leade, so foloweth and formeth it
selte the rable rest. Worthye it is, that Plu-
tarche noteth of Dionisius. To whom lieng
at Siracuse when Plato came, whyle he
gaue hym selfe to study of philosophye, al the
court was spent wyth dust. And euery cor-
ner swarmed wyth clusters drawyng Geo-
metricall fygures. But after his breach
wyth Plato, when he forsooke philosophye,
and fell to women, and banketting: the other
courtiers alyke, wyth chaunged moode, al-
tered theyr myndes and thoughtes, to lyke of
swantonnesse of life, lyke hate & contempt of
dust and learnynge. This therefore, maye be
ether cause, of my geuynge it to youre grace
To propose your maiestie paterne of the aun-
cient dignitie, Image of tholde honour, and
piller of true Nobilitie. That in a woman
Noble men maye fynde, what to learne, what
to folowe, what to wonder. Whether they
sweygh your vpryghte Iustyce welcome to
the good, dreadfull to the enemye: or the syn-
gular learnynge, wherewyth euen to mens
male, you are stoared: or your feruent zeale,
loue, and furtherynge of religion, or your no-
ble

ble and hartye courage: who in greatest tem-
pestes and stormes, both a woman and sole,
weeld and steare, most wysely and stoutely
the sterne of so great a kyngdome. Whyche
hartynesse of stomake, to consyrme & keepe
I see I nede not exhorte you. For maye we
doubt, but who with so synguler prudence, so
sweete consent of all degrees, so quietly and
happely restored the churche, myserable and
horribly deformed with errorres, superstici-
ons, and infinite heapes of Idolatre, to the
state of her primitive purenes: the same if yet
any dregges remayne, anye limpinge or hal-
tyng, eyther in orders or maners: wil with al
helpe, care, counsell, speede, prouyde for it,
withstande it, and reforme it? For neyther
woyl who began this good worke in you, not
finishe it (to whom onely belongeth to geue
pryncely mindes to prynces). Nor is youre
wysedome ignoraunt, what you do is Gods
worke, not your owne. His y house, yours
the buyldyng. Wherein nor the feare of few
nor murmurug of many, ought withdraue
you from your forward foundacion. For,
his wil it is, his temple should be raysed, the
walles of Hierusalem repayred. Our Cyrus
our anoynted, and Chyste willeth, what
your mightiest father Henrype began, youre
godlyest brother furthered, that you euen you
should finishe and accomplishe. Though
Foxes barke and howle, though Sanballet
and the Gentyles rulers with al their might
and power withstande it. The lord of Hoas-
tes he is, who byds you buyld: men they are
that

that withstand you. As in the person of god
speakeith Elaye to this effect. I, I am he
who comforte the. Who then art thou that
fearest a mortall, or the sonne of man, whose
shall become as haye? I haue put my wor-
des in thy mouth, and with the shadowe of
my hande shpeided the. That I may plant
the heauens, and settle the earth: that it may
be sayde, to Syon, to Englande, my people
art thou. Wherefore moste humble thanks
we pende the god of Sabaoth, who so hath
armed and assisted your valyante courage,
in finishyng so perfectely and boldely thys
his busynesse: as nor the dartes of enuy haue
pearced you, nor the shotte of malysce shaken
you, nor the wyles of your ennemyes snared
you, nor the enmye campe of Sathan over-
runne you. We greete wel also our churche
Nobilitie, who prouoked by your princelye
presydent, and enflamed wth gentylmanlye
courage, doubted not to folowe the call, and
authoritie of theyr guyde and Capitayne.
Yea, so to folowe, as they blushed not, to set
to theyr handes, to employ theyr counceill and
trauayle, to repayryng and buyldyng thys
heauenly frame. Proceede therefore, proceed
O most noble Quene, wth this your noble
trayne, in settynge like rooffe and ende to your
beginnynges. But so haue you a Mayden
Queene begonne, so beganne your brother
a chylde, and kynge: as ye seeme to shadowe
all your graundfathers & great graundfathers, to
haue lyghtned your owne name, and baun-
ced an ensygne, and glysteryng paterne to all
your

your famelye and posteritye. As you have
 begonne therefore, so proceede. Though as
 loane, though a woman. So wonteth Christ
 to daunt the world. Not in mennes myght,
 but enantes, sucklynges, women. Debboza,
 brake the Iron Charrettes of Labinus the
 Cananite. Judith slewe Holofernes. Hester
 saued the Jewes condemned to dye, from
 the rampyng mouth, and pawninge Lawes
 of death. Nor is he sole, whom god assisteth,
 Who seeth Gods campe. As Jacob agaynst
 Esau. Whose mounte is caryoned wpyth
 horse and fierye chares. As against the king
 of Siria the prophete Elizeus. Howe are ye
 desolate, when god encampeth in the syghte
 of his seruantes? So as Dauid sole, fea-
 red not thousandes of enemyes. For the lord
 was wpyth him. Who can when him please
 from heauen commaund whole legions. He
 syghteth not wpyth number, but wpyth hys
 only breath, prostrateth & selleth kings. Holy
 warre wyl he wage for you his hadmayde.
 That onely he may tryumphe, who onely is
 the mightiest champion, and noblest conque-
 rour. But whereto tease I and prouoke you
 to this christia battaile, of your selfe, through
 the holy spirites inspiration, proue enough?
 Or wheretoe mention I warre, where no
 suspicion of warre, no campe, no foe appea-
 teth? God hauinge on all sides planted peace,
 and graunted all nacions tyme and place
 of rest: All iarrowes appeased at home: all byp-
 les buryed abroad. O meruaylous good-
 nes of God. O deepe iudgementes, whyche

no obliuion ought rase: worthy tremblyng
and honour of all posteritye. Cal to your se-
crete thought, and mind (**O** Queene) what
straunge and huge wonders, howe singuler
lye, and wonderously, the prouidence of our
God, hath wrought. And ouerrunne atten-
tively, onelye the course of these nyne later
yeares. So shall you see the lord and God
of vengeance, hath scattered his foes, with
his onelye becke and countenance.
Naught hence, the butchers of his saincts,
from amiddest theyr slaughters, walsowyng
in theyr chynse delyght and calmest quiete.
At home in your England, in maner at one
stroke, mowed of many Bysshoppes, wyth
the Cardynall and theyr head. In Germa-
nie somewhat afoze, wyth a stretched out
arme, smytte Dukes and Bysshoppes, war-
ryng agaynst the godlye. In Italie at the
selfe instant, tynpled thre or fower Popes
with the selfe cuppe of madnes. Whyltynge
the Emperoures deathe ensuyng, and the
byng your neyghbour late amids bys try-
umphes, after his bayne and sinuakye wor-
des, and the bloudy decree of his crueltie pu-
blyshed, slayne wyth the selfe staffe of God.
So as more princes and Prelates haue fal-
len by his hand, then the sword and spee of
Cyprians. What nowe they be, it lieth not
in my power to determyne. What lyuyng
they were, hereby appeareth. That not one-
lye the realmes where they raygned, seeme
cald and lyghted, of a heavier peake and
masse then Ethna: but even whole Christen
dome

dome laugheth, and loyeth it hath boimpted
out so strong a ventine. Whose spyrites I
disquiete not. He doth my talke nowe com-
batte with the dead. Woulde they had bene
here good, hereafter saynctes. Onely meant
I hereby (O most gracious Queene) to im-
pynte in all Christendome, deeper memory
of Gods prouidence. Continually to behold
his gentlenes towarde the vesselles of his
mercy: and just seuerity, towarde his en-
nemyes: rentyng wyth all cruelty and mer-
cyles rage, Christes frendes & bretheren.
A worthy consideration, wherein oughte
anker, as well the thoughtes of the godlye
that suffer, for theyr comforte: as the inu-
rions vngodlye, to moue theym while time
is to turne to the Lorde. Thus much ther-
fore wrote I to you, that seynge God sygh-
teth for you and yours, you shal wayle not that
hauetines of courage. But rather more
stoutely withstand your foes. Seruyng vn-
der the standerd of that general and captaine
who is God almighty. But though name
ly to you I haue thus much sayde, of forti-
tude the fourth parte of Nobilitie yet meant
I by you to counsaile al Nobles, burieng al
basenes and weaknes of stomacke, to fur-
ther, cherishe, defende, and mayntayne vs-
stapned, religion with theyr counsell, autho-
rity, myght, and force. Call to mynde O
Queene: weygh theyr also, who, what, and
whersoever long since, not the deuyl, but the
true God sayde to the Sybarites.

Happye

W. H.

Happye, thyse happy thalt thou be Sybarite
Whyles in thy weale thou worshypst God aright.
But when thou him neglectst for mortall men
Whote broyles abroad, at home bate haue thou then.

But whether hath the streame of my talke
ouerborne me? That whom I maye well
geue the hearynge, I enterpryse to learne.

But I beseeche your maiesty pardon my
boldenes. Wrytyng it to my willingnes by
you to helpe others. To you meant I onely
to signifye, what in this booke I treat. hat
yf my purpose be not contemptuous, it dys-
please not your hyghenes to haue it dedicate
to you. I beseeche the Lord Ihesus, Prynce
and fountayne of all Noblesse, to enriche and
furnyshe all Nobles wth your like thewes.

To anoynt your breast, with the spyrte of
Iustice, Godlynes, wysedome, and fortitude
and preserve your maiesty, to the greater en-
crease of the glory of his name. That your
reygne maye be to your selfe honour, to the
churche ayde and comforte, to the common
wealthe, staye and ornament. That by your
godly president, and Scotland now in say the
our syster: The other neyghbour Nations
France, Spayne, Flaunders, and all real-
mes and kingdomes maye at lengthe awake
from theyr longe slomber, to like lighte of
the Gospell.

That all Prynces
with Christ, thinke theyr king-
domes not of this worlde.

So at last to gayne an e-
uerlasting crowne.

Amen.

Your maiesties most humble and
obedient Subiect. L. H.

* TO THE RYGHTE

honourable and worshipfull

of the hie Temple.



HAT OTHERS,

with long perswasions,

sometime all in vaine,

Nature and Arte, the

warest guides assay to

learne: that at this present, the rather

to enforce in me, they haue coupled

to their authorities, vnanoydable ne-

cessitie. Namely, to cause me, what I

meane to maintain or excuse, first to

propose. For, what eether for necessi-

tie could I, or without breache of the

comely course of nature & order shuld

I, in my preeface preferre before the

title: Yet again, what weaker: what

more impugned: I say not of the cap-

tious carpers, but even the patrones

of whom I shuld haue waited succour:

Whiche notwithstandinge, rather I

say as feaeringe what I doubt, then

fozeiudginge my hope. For sith the

wise euen with exaple teache, it may

perhaps be argument enoughe of re-

susal

fulfall, that hitherto they accepted
none. And whereto chooseth he them
(saye some) whome none tofoze?
Hopeth he to reache, what neuer a-
ny erst? Whom as easye is to an-
swere, they not accepting, riseth of
want of profferynge. For whom suc-
courles haue they dismissed? Whom
relected? Who remayneth paterne of
theyr rigour or crueltie? Patrones
not onely of the learned, but all af-
flicted good. Yet my guylt, (if ought)
I confesse lesse colourable, for wyth-
out P̄sedyente, late at least, I ven-
tured the vnattempted meane. But,
if lyke reason forde like lawe, sith
sundrye Pamphlets soughte and founde
succour, in laddes lappes, in lordes
armes, in the Queenes bosome: well
maye a Templer hope, to roost in the
Temple, vnder the rooffe of your ho-
nours and woorthypes names.
Which notwithstandinge, I clayme
not of curtesye, but bothe I proue it
my parte to proffer it, and vnseemely
and vnsittynge to your honoures, to
spurne

spurne it. For the first, three reasons
proffer to acquite me. The first, is
the consideration of the bounden du-
tye, whereby I am indettred to this
Noble house. Which, as I want the
wished meanes to expresse: so ne-
uer the hart to continue. Kedd it ye
my lordes, to vnlade by prooffe your
affection. For yet by vnladinge (as
the swollen hearte by the weeping
eye) to all wage the passion. Suffice
me, the offer of this myte of fame, to
the teasing of greater. To like enda-
runne, though by farre distant mea-
nes, the creapyng Ante, the rampyng
Lyon. As ready and prest am I, by ha-
linge in my one wheaten graine, to
signisfy my engrafted pietye: as your
honours by conferryng whole reekes
Onely craue I, my deuoyre be no
fraude to me. That what I meane
simply, ye interpryte not presumptu-
ously. The next of no lesse efficacye,
issueth from your honoures and wo-
thyppes. Whose honourable state, as
it earneth the prayse, so of dnty clay-
meth the patronage of your honour.
Whom

Whom thus linked and knyt in one,
as a copozacion of felowshippe, iuste
saule inhibiteth me to terme: so as
weighthy respect, enforceth to adiudge
the most honourable societie, and ci-
uile bodie of Gentlemen. For where
with hath that highe loue (to whome
woorthelp is ascribed the honoure, of
sytt assembling and vnitng sondred
multitudes) honoured other states:
not especially aboue the reste priuile-
ging this: Famous for all preferme-
tes bothe of fortune and vertue, but
chiefely, for Concord, Continuance, &
Gentrie. For, what surer or faster
league of amitie, then the wyther
band with greene and tender hartes,
whych dyed with elde, rather bowe
then bend? Or what for continuance
more lastinge or immortall, then the
exempt from death: Whych, if a copo-
zacion be, may these the mayntey-
ners and preseruers of all societys,
not be: But of gentrye what neede I
speake: where the whole realme bau-
teth her stoare. Some Noble vaunt
of their whole house. Some vaun-
tours

tours of their Noble house. Some
glorious for both. Done moath or ca-
terpillar of his parents prayles.

¶ Where, if eche senerally ye deny a cō-
plete gentleman:certes the whole in
loue but one,euē in *Momus* iudgemēt,
shal mate, I say not the Courtier, but
euen this our christian Noble. Eche
onc so seeming to supplie others wāt
as with one voice, thus satisfie they
the Courtyer, demaūding what wā-
tes they best beare: euen those, wher-
of our seeres are cloyed with stoare.

¶ From ye also proceedeth this, that e-
monges ye, and of ye they are, whoe
synding me deaffe at thenchaunting
reasons, wherwith long they sought
to charme me, to conceine of my selfe
more then either I ought or mought:
at laste, with their vnderiable friend-
shippes so pressed me, as violently they
yoaked me to the charge, that thos
ladeth & crusheth me. No other wyse
withholding, and lingering, then the
enforced to leaue his loued home, per-
mitteth the directing of his diuinitie
coarse, to his vnwelcom gydes: him
selfe

selfe, with his twayned neck and tway-
ned mynde, altogether ententise on
the place he payeth fro. Whose Cho-
yse, had it light so luckellie as it ought
not needed I at this present to pleade
my pardon, nor they be accessaries,
yf not principalls, in my vnwilling
crimes. Whose requests, as I touch
not to prejudice ye, so mencion I, to
make my blames moze excusable,
for theyr importunitie. Who emplie-
ed in this title, are partners bothe of
the praise and infamie, to the ven-
ter whereof, they pushed forth me.

So recompenced with as manie
charge, that bequeathd them, which
sola I confesse my selfe vnable to
welde. Joyne hereto, that onely the
Queenes hyghenes, deserved at first
to surname it. Knowynge therefore,
by translation it must fall (whych yet
onely so much I wisshd, as our tonge
yeldeth to thother) howsoever therein
I am maister of my wishe throughe
willingnes, at least I meant to pro-
vide, it shoulde stoope but one steppe
in authorising. Which howe it lesse
may

may, then by ye: certes I see not.

Whom, as leuered, some errede: so
ioynt, next her maiestye none. The
thirde and laste, concerneth the cause
it selfe. Which though nowe stoared
with patrones, claymeth yet none so
ryghtlye as ye. First, for it is yours,
as heritage by your auncestours, as
purchase by your owne proweesse.

Next, for it is pestred with counter-
faytes. Whom but ye discover, and
punishe for intrusion, needes must
they argue ye of basenes. For two so
contrary ympes neuer bred Nobility
Thirde, for if ye retaine it not, and
thoother it selfe abhorre, and obscure
it can not lye: (for it coueyteth the
statelyst Towers & Sunnye moun-
tes) needes must that lampe of your
Gentrie quenche, that Moone of
your honoure wane, that Sonne of
your glorie eclipse. And by reiectyng,
eyther condemneth other. Wherof,
whether is most prejudicial, who sec-
eth not? Of such importaunce your ex-
ample is, as Socrates wel termed ye, &
crites leuel. Howe crookedly the & all
amisse

amitte that the meaner sorte Iudge of
that, whiche though plainly ye con-
demne not, yet in withdrazwing your
maintenance, litle alowe: **Whō** that
we seeke to shielde it, if ye betraye it:
The deuines: They p^rise no persons
no; looke to states but soules. **The**
commens: They haue declared they^r
affection by ofte impugninge it. **The**
prince: Her feare I to prouoke, by de-
basing that erst so honourd her.
Whose elder protection, dischargeth
not, but authoriseth ye, to defend whō
your pryncesse hath receiued to patro-
nage. These therfore thus remoued,
sith we maye well despaire, to fynde
your progenie heires to that ye neuer
left theym: who but ye onelye reste,
to father orphane honour: And thus
heare ye right honourable, the three
causes. Which, as they charged me
to geue it ye, so I hope, discharge me
of presumption in profering it. **The**
nert, hath for a great part, relaciō to
the already proued. For if it behone
me to profer it ye, sith this relyenge
necessitie hath a bent, probable it is
my

my constraint of profering, emplieth
your necessitie of taking. Hereto ther
foze collaterallie serueth, what hath
bene sayde. But with moze force to
moue ye, & not neglect any part of my
promise: somewhat meane I to saye,
why ye ought take it. With open
mouth loe curtesy, the refuge, roade,
& succour of al afflicted, the patronesse
of hartye though meanest presentes:
fearing stayne in ye in this, crieth ye
maye not spurne so humble, so iust,
so heartye proffer. Nowe byeth she to
vouch her olde forwozne presidetes,
of that noblest prince, that disdaind
not the proffered rape. And Artaxerxes
who so much prized, & heaued vp ha-
des of his well wishinge subiecte,
though but filled with water: as he
boughte the licour wth golde. And tho-
thers apple gift, as he plainely pro-
nounced him one of that sorte, whose
bigge hart, were able to swel a Coat
to a kingdome. Acknowledginge the
minde that sugreth euery present, to
counteruaile the most precious selwel
she sayeth, the giste is but y^e hartes
huske:

hushe onelye the hearte the presented
kernell. And most pꛛecious pꛛesent is
it, that so noble gifte honoureth.

For of euerꝝ benefite, the receiuours
gaine is the hearte. And the affection
nameth the gyfte. Yea, of such force
is the geuers mynde, as though Cice-
ro accompte the misplaced benefyte
losse, yet Aristotle alloweth this recom-
pence. What were the taker vnworthy
the gift is geuen to curtesie. And ne-
uer wante giftes where will abound-
eth. For, hit is the gifte, what so the
signe be. And, who sticketh in the
signe, not attendinge the signed: sa-
reth, as who not prisinge the Dutie,
should sticke in the Dutihale. For is
here any meane or base gifte offered,
(which if it were, no meane prayse of
bountye were to stoope to it) but the
honourablest & noblest. Yea such, as
without discourtesy ye may not frowne
on. Tiberius the emperor, in sheldinge
naked, miserable, & needye Chryste:
thwarted the whole Senate. And, whē
though emperor, through his whole
Empire, he prauayled not to deisye
him: yet in his owne oratorie, hono-

rably enstalled his image. Though
mistinge the maner, not yet the sub-
stance of his sayth. And wil ye betray
not naked but Noble christ, not beg-
gered christianitye, but honoured chri-
stian Nobility: I knowe, some mer-
uaille why in a matter of taking, I so
longe stande with the good takers of
this time. And accompte it all super-
fluous talke, seinge Nobilitye ethe
where so cometh & cometh: to exhorte
any to vnder take, y magnificēt, & glo-
rious title, of tutors & gardens of it
In whose excellēce so tickled y base Hero-
stratus: at Ephesus: y other wise despai-
ringe fame, to ennoble him selfe, w
flame he spent y Noblest Synagoge of y
world. And one day raised, what hun-
dred yeres saw raising. Those wishe
I to wite, that not Nobilitye general-
ly (for the name is indifferent to Hero-
stratus merite) but christiā noblesse, be-
queath I our nobles. Whereof lately
so reckeles their protection was, as
scarce durst, eyther christian spiritual
tye or cōminaltie peepe. Hereof ther-
fore misse I patronas, hereof protec-
tors, hereof thyldes & targes be ye.

¶ hereto not least your zeale that ye
bitter, in accepting & embracing, this
crystal! mirrour thereof. By whose
vnpartial glasse, attiring your selues
what seemely ye see continue, what
shameful shonne. Which, if perhaps
of hatety stomake ye thinke dishono:
to take, consider your taking wāteth
not geuing. For immediatly on your
acceptance, the benefite reboundeth &
fettreth me. So in taking ye geue &
bynde. And no lesse princelpe is it, to
humble ye to take meane gifts thāke
fully, then to honour your names by
giuing greater frankely. So we ther:
fore this one benefite, aduenture the
losse. But I knowe your Noble Pa:
lores, blushe nothinge more, then so
earnest needeles entreatye. Whole
losstye stomakes disdaine compulsion
but listen aduertisement. Whom, as
fierce coursers, even the glimse of a
twigge turneth, wher scarce the dull
the digging of a spurre. Wherefore,
not doubtful, but assured through cō:
fidence (for who doubtfullye craueth,
tracheth to denie sayeth Senecke,) of
your

your fauourable acceptaunce: I noli
ceasse my whot sute. Briefelye myn-
dyng ye, of these fewe byrdes of my
tepyous tale. That my dutie, the res-
pecte of your honorable Society, and
dylresse of the cause, enforced me
to geue it ye: your curtesy, your fauor-
able inclination, your affection to al
goodnes, moue ye to take it. Whych
so farre of is it, I pleade as suf-
ficient barres to withstande your re-
fusall: that I protest, in exampnyng
them, to cleaue rather to your Chai-
cery consciences, then your rygorous
ryght. Now therefore, what resteth,
but that yourlyues reuenge it, en-
courage not others to contemne it:
That ye proue patrons, not peruer-
ters of Noblesse. That euery of ye en-
deuour to bee, what ioyntly ye are.
That the bauntours of theyr bloud,
know they baunt but goare. That
onely they may clayme theyr parents
praises, who sue the sute, not who re-
nounce. And farre more honour it is,
to bee thy houses baunte, then they
house thine. The glorious for theyr

pryuate pꝛoswelle mind, that enny soa-
reth alofte, to solwe theyꝝ mountyng
honoꝝ. What Nobilitie is wonne and
kepte alke. And theyꝝ suspicious ry-
synges needs wemlesse foundnes,
whyche so bathe highe and low ma-
lyce, as they not onely conceyte to
plūge to theyꝝ foꝛmer meane: but euē
hopelesse of springinge, to delue in
the deepe dunghill of misery. Lastlye
those happy wights, whom Foꝛtune
and the vertues so douchesaied to ho-
nour, as in theyꝝ hertes and bodies to
harber: acknowledge and reuerence
so pꝛecious oꝛnamentes. Scorne not
to communicate them with the com-
men Societie. whych houred rouff,
empatted brightest shine. In fine ap-
ply theyꝝ whole Noblesse, not finally
to any earthly court, but that heauen-
lye palayce which here onely by ffaith
they seeke, by hope embrace. So do-
inge, as wōt your honoꝝ after long
and truē tryall, to guerdon your lo-
ued Seruaunts, with farther prefer-
ments: so that Noble state, whyche
vnder your honoꝛable pꝛynesse here
ye

ye serueris no other hope, at leasse by
restles intercession and entreawe,
shal pferre ye to that mightiest Mo-
narche, and statelyst Courte. **Ampry**
whom and where, no flattery gloseth
no ambition soareth, no pryde blou-
stereth, no wantonnes dalyeth: but
in mosse assured, and constant weale-
fulnes, abyde the vntwythered
crownes, not of same but
kisse, your sacred
heades.

Loe vertue and fortune liued in synne
In first, framinge of Nobilitie.

The prouidence eterne that all doth gyde,
And first found out a common weith to frame
For mens behooft: forclaine hys on eche syde
Great mischepyes grewe, when wel to weld the same
Wise chieftaines want, whose might & counsel sage
Should be of force, to appeale the peoples rage.
He had therefore dame kynd reue to her mould,
And fashyon such a myght in after dayes
As to his kyng and countrey prouen should
A noble stape. He sayd and kynd obeyes,
Great strife betwixt old enmyes two then fell
Vertue and hay: which better might aduance

This

This Impol Ioue. Which chiefly myght excel
 She by desert, or fortune els by chaunce.
 Eche part her selfe prefers with proudest boast.
 And eyther seekes alone to rule the roast.
 Assembled all the powers here from aboue
 That skyes contayne, the doubtful ends to see
 Of this debate. great Ioue the ryght to proue.
 The aucthour first, hym selfe the iudge would be.
 Fortune steppes forth, ne at the syght dismayeth
 Of such a Iudge, ne of the Noble prece:
 Bnt boldly forth her golden giftes dysplayeth.
 Chiefe helpes in warre: and fruites of quyet peace,
 Wealth, youthly force, and (nurse to foster both)
 Kyngs Ditties stoare, the type of honours throne
 The peoples prayse, the Dyademe she goeth,
 Next God she sayeth, by her good wy! alone.
 The tytman crowned kyng that ploswe late held
 Taketh Scepter at her hand. shee strikes the stroake
 That daunts the greater band ful oft in feld,
 And bowes the proudest necke to crumpes yoke.
 The tyrant taken, and hys Citie rased
 Her seate she calls, but whom she lyst vp hold,
 They which in honours seate by her be placed,
 By long dyscent a woorthy race vnsolde
 Of Noble bloud: surmountynge to the best,
 As Venus sterre in skye dynnes all the rest.
 And here she stayed when betwe thus replied.
 These gifts (quod she) are such in balance weyed,
 As they report that worst, and best haue tryed,
 That happpest him they deeme, who least hath staid
 Hym selfe thereon: and blisse the golden meane,
 That breeds contempt of these as fancies bayne.
 That meane am I, whyth constant myndes do frame
 Undaunted to eche chaunge that chaunce may bring
 By iust desert to scale the foote of faunt.

In Justice weights to payle eche worldly thinge,
 And eche hye sworne to yeld. then to forgesse
 By wysedoms lope, what chiefest were to choose
 In things of greatest weight men learne of me:
 And not to haue but things had wel to vse.
 No walles I boast to raise, but to wones to saue,
 Whyle wars I trache to fyre, or to defende
 The ryghtful cause, great hope perdye they haue
 That rightly so we, to reape lyke fruite at ende.
 Great port to beare, what prayse if vertuelesse
 Thou lyue? A Dynce to be, if retchelesse
 He rague? A sword to wield if mercylelesse
 The common soare he seeke not to redresse?
 These frutes if vertue yeld, and none but she,
 Let vertue rague, and fortune subiect be.
 She sayd. And straghtwayes whysted all the place
 To beare the Iudge geue sentence on the Case.
 Whose sentence such ensued. With both agreed
 To further kynde in framyng such a wyght,
 As shoulde his Countreies cause in tyme of neede
 Mayntaine, agaynst the stroke of enmyes inpyght.
 They: witha he prayed. But eithers force alone,
 Might fayle (quod he). For vertue wanting power
 Were soone opprest. And vertue where is none,
 Welth worth halde as prooffe the wylde life eche houre.
 But hap with vertues soare if lynded were,
 Redouble shoulde pouer force. Wherefore we wyll
 Your wyllies to topne quod he, and fortune there
 To abyde, where wysdome fostreth vertues byll.
 This is our deeme, wherto if ye assent,
 Let crye the peace in open parlyament.
 They: hands they geue: and wol allowe the same
 The heauenly peace. Him selfe I sawe to stand
 Dan Acolus amyd the house of fauour,
 Who blew the blast with golden tromp in hand.

Whose voyce was this. That in the Noble heart
Where vertue harboured were, good hap was bound
(By heavenly doome) to aduancee sche other part.
And all the skyes reioysed at the sound.
But of this amitie the perfecte ende,
The league, and articles therof to know,
How fortune frames with vertue lynkd her frende.
The kpngdomes gypde: this author all doth shew.
Who doth describe, as he that wyselye can
The mould that makes a worthy Noble man.

See shortly here the summe of all
Whereto the Noble and base we call.

Behold the touche to trye the boastinge pteace
That basely borne doe vaunte of Nobilitye.
Behold describ'd the perfect Noblenesse
When Noble Vertues in nobild race doe shyne.
Here who so list, may see the rascal sorte
Whom kinde brought forth to bondage and to toyle.
Shundred from such as vnto Noble port
Are borne, and bred for rulers of the soyle.
Here are the steps by which the base ascend
To honours mount, and nobled name deserve.
Here Nobles learne they: Noblesse to defend.
Here poaked is the vnnoble wyght to serue.
The Noble peere to feare as myghtier
And yeld hym prayse as to hys worthyer.

Wherfore all ye that from a Noble race
Draw forth your lengthened lyne till these oure dayes
Receiue this worke, receiue with friendly face
Your perfectinge and your perfections prayse.

And

And ye that lothinge thral of elder tyme,
Though Mothers wombe vnnoble brought ye forth
By Vertues meane now coueyte hve to clyme:
This your aduancer worke take wel in worthe.
And ye vnnoble in cradel and in tombe
Herein shew forth the obsequy ye owe
Unto your Lords. Reade here theyr due renowne
Whose thralls ye are, and all that reade, bestow
Due thanks on hym that first wrote such a worke
And hym that hold in Latin let it lurke.

I. B.

Onely the Soules deuyne excellence
Carneth the prayse of perfect Noblenesse.

Promethus theft cloald in Deucalions babe (works
Searcheth through eche vaine to blase her glitteringe
In some it shynes. Of it clipd wyth bodys shade,
Vnnoble in vnnoble home it lurks.
As Phebus rayes bozow hewes of perced Mer:
So some it shade, in some it shyntlyfayer.

Some quenching it with mouldy wallcs vnsweete
Of dank the pylons, and dystayned hames.
Some suffering not the mountinge flames to peepe
In actions oute, restrayned Choake at once.
Salamandras rather nurlinge, them to slaye
Then wyllinge they the Soules hests would obeye.

These dumptysh stoanes abyenge Promethus thefte,
Lye chaynd in sauage Scythia on Caucase hoare.
Where gredye gripe theyr gnaswen 'minds doth freat
With tyzant talents for guilts done of yore.
These neuer may to honors throne aspyre: (higher.
Theyr coarse with earthe cares, cloggo, nere soaringe

Some others, whom much less: this masse doth lade,
They: natures mounting higher by feruent heate:
Yeld them through wyt a bent to searche the trade
There to remount, whence them Prometheus fet.
And whyle they rest here, maintaine them with skil:
They: onely food, where they obtayne they: wyl.

These howe to honor seekth the enclosed flame
And through they: actiue partes sendeth forth the such
As so astonne the sense of tattyng fame. (gleames
That downe the listeth the straight to honors beams
Where so they shyne with streames of they: Soules
As neuer glistered Phebus halfe so bryght. (lyght

These rauenth no other so wile then flyttinge fame,
That mounteth to skyes they: noble deedes erst done
Whom while she prayeth, they: bleedynge prayed name
As growng Hydra genereth such stoare to plumme:
That all the earth and hawtye heauens resound
The fame they got yet grouelynge on the ground.

Suche howe to be, such honour howe to gayne
Our Humfrey here hys toyle emparleth wuh the,
Whom yf thou lasye yet neglect the payne
To Latium hence to trauayle, there to see:
Embrace at home yet as he best deserue th.
Whose lyuing fame shal liue whyle fame ne sterueth.

D. HUMFREYES
fyrste Booke of No-
bilitye.



Y, howe much
trauayle and en-
deuour eche thing
requyrezth of vs,
so muche we em-
ployed on them
accozding to their
worthines: both
we shuld oft place our toyle on weygh-
tyer matters, and thynges theym-
selues stand in better and more happy
state. For as the thynges such com-
monly are the men, whose happines
dependeth of the. Therefore, if the best
and chieftest continued theyr worthy-
nes, necessary were it men should liue
happely and heaped with all kynde of
blyss. Those therfore, who excell the
rest, eyther in wytte, or soundenes of
iudgement, & rightly paise the waight
of eche thing: chiefly trauayle in or-
dering, handeling, or disposinge those
thynges (as the nature of them wyll
A. beare

The fyrst Booke

beare) of whyche eyther great profyte
spryngeth, or more plenteous glorie
ryseth. That, as to the excellencye of
the thinges, the greatnes of theyr tra-
uaile: so, to their trauaile, the encrease
of theyr profyte may aunswere. Con-
trarywysse, ignoraunt, and altogether
vnskillful is he to be demed, who swe-
teth most in toyes: where eyther the
worthe of the thing matcheth not his
swate, or the weyghte of his labour,
ouerweyeth the profyte of his worke.
But those that matche great trauaile
with greatesse affayres, are worthe-
ly payed: who leauinge trybles, leane
and lye, with all theyr labour and di-
ligence, on thinges excellent and sin-
guler. For Waynters and Caruers in
times passe, in drawinge or grauinge
cunningly, Gods or noble men, coun-
ted it glourious to employe al the force
of theyr wyl and learning. And curi-
ously to carue the counterfait of Minera-
ua, the Image of Iupiter Olimpius, Hel-
ena, Venus, or Alexander the great, it grie-
ued not the excellent & famous work-
men Phidias, Xenox, Apelles, Protogenes,
to

Of Nobilitie.

to spende all the treasure of theyr tra-
uayle. They also that professe phisicke
the moze dangerous and doubtfull
medecines they minister, in remedy-
eng sharpe diseases: and, the moze pe-
rillous theyr cure is: so much the moze
gloze, and fauoure deserue and ac-
tayne, if, what they attend diligentlve
they f nish well & luckely. Of praise
and meede farre worthier is he, who
cureth a pzince, a King, oz Kaysar, tha
who heales a poore man oz a hynde.
Sith of him losse, the misse is not so
greate: but in the hasarde oz death of
the other semeth in maner to consist
the perit of the whole state. The same
are comonly moze warpe and hede-
full in curyng the head than the syn-
ger tops: the heart and stomacke then
the feete. For those partes are sooner
hurt and moze esteemed: these contra-
rywise lesse weyghed, and therwithal
lesse subiecte to peryll. So alwayes
wyse men gladlyest proue theyr force
on some pzeious thyng: and therfore
are both moze hyghly praysed, & moze
plenteously guerdoned.

The fyrst Booke

lyth at this day, almost euerye state, & even the pillars of kingedomes, stape on the counsaile will & auctorite of the Nobility: and hit (wherso it come) is alwaies honoured and esteemed: He then most comodiously & profitably bestoweth his travaile, who learneth it yet rude, healeth it helples, refozmeth it disordred, and restoreth it lost. What, wherof misordred the wofull wacke of the common welth might ensue: of it wel ordred the chiefest commodities might growe. For, they be the heades they the stomakes and hearts of common weales. So that who coueytes the safetie of the other partes, must of necessity first minister to these. What they may conceyue moste deeply, sauiour moste suttelly, foresee most sharply, that they maye deriue and spreade as through waynes into euerye other parte, parcel of theyr commodities. For they, be both the eyes, and eares of prynces, to see, heare, and foresee, such thinges, as be not onely profitable to them selues, but also commodious & holsome to others. And as they
be

Of Nobilitie.

be the subiectes of kinges: so be they in maner & lordes of & people. Wherfore such meane and rule is to be proposed and prescribed the, as they may learne to serue the first politikel, lowly and honourably, to rule the other orderly, loingly, and vprightly.

Wherfore, who so instructeth anye one man with preceptes and instructions of learning to liue morallie, and amend his maners: he trulie is to be esteemed, and deemed a worthy man. But who enformeth a whole house and family, howe it may householdly be guided, is farre greater. Who lea- neth then, how men may politykely gouerne theyr common wealth: he trulie, must nedes be farre better prysed than all the rest. In like maner, who yeldes a Noble man either learnedder or better, causeth not that one or a fewe become more helthefull: but that many yea the whole common wealth is the better, and more sound. This to do are two sortes of men requisite. The one to poynte and foreshewe the waye: thother to folowe it fozetold.

a.iii.

The

The fyrst Booke

The fyrst ought to bypnye diligence, the other obedyence: they, not be ag-
griued to teache, the other not to dis-
daine to learne. For painful teachers
do in one woꝝke no vnprofitable seruice
both to the pꝛynce, his subiectes, & the
nobles thē selues. And the learners,
this gayne, that they bauntage not
all onely them selues, but learne their
deuoyze bothe in humble seruyce to-
wardes theyꝝ pꝛinces, and in honou-
rable gouernemente ouer theyꝝ peo-
ple.

Teaching
of Nobles
litye.

The fyrste sorte therfore, (fyrst to
speake of them) ought paynefullye to
teache the nobles, and often and glad-
ly to haunt theyꝝ houses. That lear-
ned by them, they maye learne in all
thinges wel to welde theyꝝ liues, and
wisely to gouerne common charges;
that theyꝝ life incurre no infamy, but
they perfourme theyꝝ duties with the
pꝛinces fauour, and the common com-
modity of theyꝝ countrey. There are
in dede bookes alreadye extant of the
teaching and framing of pꝛinces. but
those pꝛeceptes, though ofte they may
be

Of Nobilitie.

be applyed, and are in deede common
to all men: neuertheles, syth other is
the person of a pynce, other of a no-
ble man, one, theyr estate as lordes,
other as subiectes: The selfe same
pceptes, as to rulers and pynces ca-
not alwayes feetly serue the. Where-
fore peculiarly, pceptes both ought
and may be geuen theyn: and that so
much the rather, as wher ther be but
fewe kynges, yet great and in maner
infynite is the number of Nobles.
Pynces also haue small traffike with
the common people, but these enter-
medle with them and vnder the com-
maundement and name of pynces,
weld the common welth at their ple-
sure. Further where kynges do fewe
or no thynges them selues, but cre-
dite to these the rule, and (as it were)
the raynes of the realme: it happes
many times, they be not onely Prin-
ces lieutenantes and Agents, but
some times even the lordes, & kynges
of kynges. So that, as it were with
their bytte they manage & tourne the
as they please. To conclude, Nobili-
tye

The fyrst Booke

eye is also combed with his faultes: which it behoueth it to knowe. But, knowe it shall not but it beare them. Heare the it can not but they be told. Told they be not. For wher the eares stand open to flattery, there wont the gates to be closed to aduiselement and truth. And therfore commenly they se not their diseases, wherewith they are of custome combed, and enwapped but first they be openly printed.

So that the selues may reade, and by reading vnderstand them of wytten bookes, which frely roame and wander eche where, and abashe not to tell the truthe. It is therfore requisite, there be some, that may instruct & reforme them, accordinge to the principles & institutions of their alicesses.

*Nobilitie
ought
learne.*

Now (next to speake of learners) in bayne teach they, if these eyther heare not, or negligently harken. Therfore as it is theyr charge to teach soundly: so is it these mens, to obey theyr teaching. For, if they straghtly requyre and of duty chalenge of theyr seruantes to do theyr commaundements, in triselyng

Of Nobilitie.

selling toys, I will not say unlawful, sometime in deede impertinent to any part of blisfull life: them selues not to obey those that teache them faithfullly such things, as tend to the comodity & profite as wel of the common as pryuate welth, & cōcerne y health of their soules: is the poynt of arrogant mindes, and altogether dissolute. Wherein by no meanes, this our true and perfect noble, whom in this booke (God helpynge) we will frame: shall once offend. But this is chiefly to be sought, that he remember what calling, and howe great a charge is cast and layd on him of God. For such as are noble are cleare and bryghte, on whom all mens eyes and countenances gaze. And therfore so they walke in the eyes and sight of al men, so are they blessed and prised at by every one that no fact, no dede of theyrs may be darke because of theyr Nobilitie. Where others of the common sorte, lyll lurke in darkenes, no2 almost seene, no2 are seene of others.

A mole

The fyrst Booke

A mole in the face stares, and is apparent to all men. In thother partes to haue a marke oꝝ mayme, not so vnseemely. For it is not so sightlye, but farther remoued from the eyes. Faultes therefore in a noble man, famous through the cōmendacion of his doct and linage, are farre more haynous then in other of the meaner sorte. As well, because they are more seene and marked of all men: as also, for that euerie man the nobler he is, the lesse ought to be blemished with vices, and more embelyshed with vertues. Dronkennes, what sober man denyes to be a grosse and filthy fault enough in all men: But a poore knaue oꝝ a beggar to se dronke, is neyther new nor rare. So much the persō altereth the crime. Why so: For, if a noble man sinne, he offends hurtfully to the destruction of many, and hales with him many mates both of his cryme and payne. Small doubt it is, but there were (yea often) amonges the Romaynes many cupshotten, yea and sometimes plaine dronken. Yet reade we, Drunken-
nes

Of Nobilitie.

nes was onely vpbzarded to Cato, and
that for onely one scape. Yet onely
this his facte, is betwaped to poster-
ity, & communicated with al mē. wher
euen the double djonkennes of the o-
ther sorte, is many times healed with
silence, and buried with euerlastinge
forgetfulnes. For, some thinges men
weene lawfull for the common sorte,
whych litle beseme a Noble. It is
permitted them sometimes to toy, to
trifle, to dallye, childishely to obserue
wakes and tynple: when most expedi-
ent were a Prince or Noble mā shuld
be watchefull and sober. The pꝛesy-
dent most worthy memory of the The-
ban Captayne Epaminondas, I can in no
wyse ouerpasse: worthy of all Nobles
that will steare in the common welth
and trauayle in publike affayres and
seruice, to be woꝛne in common talke
& imitated in theyꝛ liues. Who while
the Citizens of Thebes, gaue them-
selues to feasting, banquetting, and ex-
cessiue cheare: was espyed by certayne
his familiers, walkinge sole. sadde,
and mourning, to trudge hastyly to
arme

The fyrst Booke

urme him, & thence to hie towards the city walles. Which hereto he sayd he did y^e the rest might safelier be dyonke. For otherwise, if the captaines, y^e the princes, y^e the magistrates, in commē bankettes should licenciously partake with the rest, that Citye would soone berome (as the same Epaminondas other where sayd), a flat and playne yerde, and in maner a stage open to the roads and inuasion of all men. Others, eke are lycensed by commen consente to sleape. But we read in Scipio slepe was erst muche noted: where other- wise he was both a mosse watchefull and valiaunt Captayne. And ther- fore Cato the elder sayeth, that ofte by night he rose, and neglecting the care of housholde, cared for the state of the common wealth: thinkinge belike, it behoued him to wake while others slept. But hereof what doubt we: sith Iupiter in the seconde of Homeres Ilyades signified the same to Agamemnon, whē he sent him the God Slepe with this embassy.

Great

Of Nobilitie.

Great shame it is alnight a Prince to slepe,
VWho should his realme & countrey care to
kepe.

Men also comenlye, in all other
thinges, in all estates, but chiefely in
the worthiest, alwayte not so much
what to prayse as carpe, nor what is
wel done as what yll. For seing them
bett in golde and siluer, their gorge-
ous garmentes, golden fingers, and
al about the semely & wel besene: they
wene they inward minde should aun-
swere they outward glistering: that
they should surmount the rest in stozz
of wisedome, quicknes of inuention,
weyght of counsell, and sincerenes of
lyfe. That from so fayze and comelye
countenaunce, shoulde procede wyse
talke, and spiced with learning. But
if contrarywise, it happen that some
one richely cladde, talke either filthi-
lye or foolishlye: they crie forthwith
with Diogenes. A leaden blade out of
an yuery scabard. And (as grauell and
farre aboue the reache of a Philoso-
pher preacheth Salomon) a golden ring
in the nosetpylles of a Swyne.

Then

The fyrst Booke

Then commonly they whisper, and priuely mutter, that in that gorgeous cladde body indwelth a bare and naked soule. Wherfoze the auctorite of the personage he beareth, & the greatness of the burthen which he weldeth, ought to prouoke a noble and lofty stomake, to heare and listen those thinges, whereby he maye wortheelp and honourablie mayntayne his countenance, and support his charge. Which sith it is so, to ende at last this tedious talke, I determine it the dutye of teachers painefully to instruct, and of Nobles lowely to learne.

But what may we deeme the cause whye neyther the one no: the other aunswere they: charge? For very fewe we, that willingly geue thein selues to this trauayle of teachinge: but as fewe knowe we, that taught, will vnderstand or amend. For, were it otherwise, we shuld haue greater store of true Nobles: that is, good, godlye, wyse, and learned. Truly, as farre as I can reache, two staves chiefely let, that men in these dayes neither write
no:

Of Nobilitie.

nor speake frely of the state of Nobilitie. First, for they vnderstand the vndertaking and compassing of so great a charge, to be farso full of hardenes and peryll. For hard semeth it to him, whose stile is base thinne, and leane, to wyte ought of the Nobility, of the most honourable estate, of the flower of the common wealth. For it beho- ueth him, who speaketh of the high- nes of that degree, and of suche men, to vse a stately, high, and lostye stile: least the barrennes and leanenesse of his talke, rather dishonour the mai- esty of so honourable personages, then aduance or honour them. Further, this cause requireth such one, as hath long trauayled therin, and long bene conuersant with suche sorte of men, who hath groaped theyr mindes and meaninges, and nearely viewed theyr maners and vsages. Next, peryllous and scarcely safe thinke they it, chiefe- ly in these enuious and suspicious dayes, euen to whisper ought eyther of the or other: whom vnesse ye claue they will kicke. And not, seeld hath he
yll

The fyrst Booke

yll spedde, who writeth agaynst him,
that may write his death. For there
is almost none, no not of the continent
sorte, who wonderful lye pryseth not
him selfe. And, soz the most parte, the
more honourable we be, the lesse we
list be admonished or reproued. For
willingly woules every man to heare
his owne prayles or vertues; and
gladly beholdes y^e Table of his shape
and seemelines: but his faulces, his
spottes, his deformity hardly abydes
represented to his eyes. And (soz all
blame beares with it a sting) noz suf-
fereth, noz licenseth others to control
him. Whence it appeareth, that se-
cretely men confesse this matter most
profitable and necessary to be treated
of, but soz y^e strowardenes of the times
had rather whist soz dread of daunger.
Howbeit that to dreade no cause, so
they teache profitablye and gentlye.
The profite pertaines to the taught
And every man not altogether foolishly
abideth, yea coueteth, to heare the
thinges that tend to his profyte and
commodity.

Our

Of Nobilitie.

Our Noble man therfore, will beare
with him who holesomely counsailes
him, and abide (if so the nede requyre)
to be euen chidde for his desert. Ther-
fore, this I wishe and warne them, in
this entry to my travayle, frendlye to
accepte aduiselemente: that what good
men tel them frely, not sharply: that
they take patiently, not disdainefully.
For, better is it daynty eares be dis-
pleased, then the whole body whyped
into hell. Better to be whipped with
the tongue of man, than the rodde of
God. To be smitten with a word, than
a scourge: to be scorcht with the smart
of reproofe, than euerlastinge fire.
Such therfore must they banish from
them, as wonte to tickle their eares,
and feede their humours. Such must
they entertayne and embrace, as cor-
rect and chaste them. And loue rather
the stripes of a frendely blamer, than
the kisses of a training flatterer. Cho-
sing here rather to learn to iudge and
condemne them selues, than els wher
to heare their deadly doome pronoun-
ced, by him who is altogether impar-

*Counsail-
lors must
be heard.*

The fyrst Booke

shall : who neither acknowledegeth
no2 respecteth anye personnes.

With who neither welth ne honour
ne maiestye maye preuaile , at whose
barre kinted shall not pleade : Pape,
where rather these goodes by misseuse
shall become euellles vnto you , and
purchase ye the anger of the hyghest
iudge, heapyng on you the severity of
iudgement and rigour of punishment
Howe therfore, while time is, suffer
your selues to be reprovued. And, syth
it is so profitable for you , let youre
eares ware deafe at the bearinge of
smart speache, rebukes, and checkes,
with Socrates, Cato, Phocion , or rather
with Christ in a selfe, & noblest prince
And if Nobilitie gyue ye greater sto-
make, consider this quietly & aduisedly
with your selues. If ye are so muche
pinched by theyr wordes , they are
much more prouoked thereto by your
odious dedes. Remēber it is of it selfe
hard to be thral. Harder to a rude and
vnlerned lord. Hardest & wretchedst,
for a free & learned mā, to obey an ig-
norant & slaue of sinne. Unseemely
is it

Of Nobilitie.

Is it a noughty & vicious persō should rule. Farre moze vnseemely he should rule his betters. But most vnseemely and vnfitting of all, that a pꝛoud person, & impacient of reproofe should gouerne. Who after manye vilanous fleshly, shameful, & cruel crimes committed, will neither acknowledge the fault, noꝛ once listē his blame, but rather cruelly rage against y^e teller. For let me I beseech you, foꝛ examples sake imagine so much. We must therfoꝛe hear the sage counsaylour Paule, sayeng. If any brother be possessed with sinne, oꝛ erreure, let him be reproofed with the spirite of lenitie. Wherin he rightly counsaileth either parte, both y^e reproofed & the reprouer. For him he wisheth reproofed & chastened. Of thot^her he requires a meeke & gentle spirite. That not onely he perswade what profitable is: but also couple wth his teachinge moderacion and lenity. That he accuse none of wantonnesse, but reprove of duty & trust. That he chide not causeles, but disprove by reason, and that quietly, not angerly, oꝛ on Choler.

The fyrst Booke

But to speake of my selfe, not I pro-
fesse the perfozmaunce hereof, linked
with so great difficulty and peril: but
finde my selfe enforced to faint vnder
so heauy & massy burthē. For truely, &
weakenes of my power, forceth me to
cousesse my selfe vnable, to compasse
or atchiene so weighty charge. But
this comfozte, and refuge middes my
distresse I haue, that the toyle which
with the might of my witte and elo-
quence I can not crasse, I will ende-
uour with trauaile and deuoure if not
to conquere, at the least to supple.

And, when for want of might I may
no farther wade, I will yoake to my
aide and strengthning, diligence. But
peril herein can be none, as wel shall
the sincere iustice and equitie of suche
as peruse my writings iudge. For,
so will I handle & vse the whole mat-
ter, as mindinge not to cut or launce
any, but to heale and helpe all. Mea-
ning rather to teache and perswade,
than nippe or reprove. What the po-
bilitie by reading hereof, may become
better not sharper. For, neyther will

I so

Of Nobilitie.

I so much as name any man, but honourably. And ouerpauing the person note onely the fault, which of necessity I must. Wherin yet so wil I bztle my talke, as buildinge on others iudgementes, not only bolstering my owne opinion: and so fortifye what I speake, with borrowed reasons from all the memoꝛy of antiquitye, as if not alwayes the fairest, at least the truest, I wil utter: according to reason, not affectiō. For hereto tendes al our talke in these booke, that the auncient Nobilitie, shaped by the monuments of auncient wꝛiters, and drawn frō the paterne of Kinges, Princes, and other auncient nobles, maye be rayled as a mirrour in a hyghe and playne mount, to shine and glyster to the men of our dayes. That leaunge their newe & naughty way, they may be reuoked to the auncient discipline, and true prayse of theyꝝ auncestours. Which my purpose, I hope none will condēne. Neyther truly make I with the, who rore & bleate against the manners of Nobility. Who perhaps, wet
b.iii. they

The first Booke

they not altogether wants home wardes, Linces out wardes, might se theyr owne faultes, though lesse harmeful, no lesse haynous. Whiche parte do of hate & enuy. For theym selues placed in the basest degree, can not beare so bright a light. As erst the Owle accused y Sun, not for y sunnes fault perdy, but the weakenes of her night eye impatient of his light. Of true Nobilitye, somewhat wrote Lucas Gauricus. truly in dede, but somewhat to bitterly licenciously, and roughly. More civilly and modestly, entreated of civile Nobilitye, Hieronimus Osorius: an eloquent writer & a good. Of courting Augustinus Niphus, wrote a booke. Wherin he traualled rather to proue him selfe a philosopher, thā a Courtier. And litle to this purpose, wherof we entreat: although perhaps to that he ment fyrly enough. But Gauricus, in this sorte, sharply & bitterly inuadeth Nobilitye. Many of the (or he) most slouthful, ignorant, & desperate persones haue I seene, & euen heard, & dayly heare: not ashamed to mocke manye vertuous & good men, especially the poore. Who

Of Nobilitye.

falsely & wrongfully challenge to them
selues the name of Nobility. Nay, ra-
ther, walowing in wealth, proud, boar-
sters, stubborne, forward, flatterers of
them selues, with proude lookes, and
scorneful tauntes, in the open stretes,
& porches, yea every where, in y^e chur-
ches, & common assemblies of the city,
mock & fingerpoint every vertuous &
learned mā. Flaunting the selues y^e on-
ly true nobles & gentlemē. Whereas
they be altogether ignoraunt, & vnkil-
full, viler, then Herdes, mulletours,
butchers, smithes, or hurters. Two
leggd asses, & even vnproperly termed
men: and so forwardes. For he is like
him selfe in all the rest, seeming to of-
fend no lesse licenciously in his talke, thā
they in their liues. But of me the true
Nobility shal perceiue it selfe touched
not so much as with a taunt or bitter
word, though al my talke: But rather
honoured, so thei wil rightly weigh it
He bites not y^e cour sailles. No, hates
but loues, who toileth & trauaileth for
the true honour of Nobility: who tea-
cheth and sheweth how gotten it may
be preserved, howe lost, recovered.

The first Booke

For, that the auncient Image of Nobilitie is for the greatest parte rased, and cancelled in most: manye & those no light reasons perswade me. which so much the more I feare, as I loue it more entierly. For I haue bene euer louinglye affectioned to Nobilitie, and as I oughte, so I wonte to reuerence it. As a thinge of nature excellent, thzeugh fortune honourable, to it selfe glorious, to others neither seld noz smally profitable. Wherfoze, as other beautifull and honest ornaments drawe and allure vs to them, and enforce vs to loue them in whom they harbour: so oughte euen the enemyes therof to loue and honour this excellent state of Nobilitie. But this my loue wanteth not his feare. And much I dread, least in these wretched and infortunate times, wherin the best wot soonest to rotte, emonges the rest this precious Jewell haue losse her former pryce. For so we se it (I wot not how) prouided, that whatsoeuer accident in mans life excelleth, the same both oftener, easier, and filthier is staynd, than

Of Nobilitie.

than the baser or meaner. For what
heauenly arte, was not in these later
dayes miserably corrupted and deformed:
Euen Diuinitie the arte of all
artes, and knowledge of al knowledges,
yea, the Queene and Emperesse of
the rest, was she not maimed, in these
former peares: Was not then the au-
cient sinceritie of reuerend religion,
counterfayted and corrupted: But
through the whole world hath more &
more swarmed out of kinde, eche estate
and callinge degenerated: yet wot I
not, if more then all the rest this hea-
uenly nobility. which as it is brighter
and nobler than the other, so through
this contagion and infection of times
seemes farther and deeper to haue slid-
den, from the auncient glorie of her
dignitie.

*For so much greater men account eche sinne
As he is nobler that offendes therein.*

Wherfore Noble men must so muche
the more care and endeuour with all
spede to returne to them selues: busi-
ly to enter into the searche of them sel-
ues: and spedely to know, them selues
their

The fyrst Booke

their charge, and known diligentl^ye accomplishe. That so they may again recouer their estimation o^r wholl^ye lozne, o^r much diminished. To thys ende, decreed I in this booke to bring some helpes to y^e better instituciō of it God graunt it attaine the fine & purpose. That yet at the last, the aūcient & reuerend Nobilit^ye maye retourne, wh. ch with the glozy of their wit and learning, and the fame of their dedes may darken & shade the praise of their aūcestours: and purge the vniust spot and staine from their honozable name Here present I them, a mirrour of either Nobility, the true & false. Where in they may clearly see them selues. And what Socrates, o^r Byas said of beauty, that I in my opinion may not vnfeetly saye of Nobilit^ye. For be they noble men in dede, & honourably bear them selues, & aunswere their calling & the fame of they^r aūcestours: here haue they in this mirrour their praise betrayed, that in this I mage acknowledging their vertues, they may inwardly reioyce: and the same main-
tayne

Of Nobilitie.

sayne with well doinge euer. But, be they deformed, vnkindly, and base, here may they discerne theyr fault, acknowledge it and amend it.

But sith we promise to entreate of true Nobilitie, gladly would I first of *Diuision.* of al perforce it. But it is requisite tofore, to cleare a fewe doubtres, for clearer plainnesse, and more euident p:ofe, which els would continuallye darken andclipse the whole matter. For there be neither fewe, nor those altogether euil, that thinke this Nobilitie ought be banished, & not borne in the common wealth. And seynge some nobles infect them selues & the state, with ydlenes, pleasure, slouth, licencious liuing & euil example, and disoainfully, proudly, & arrogantly despise their inferiours: think they ought haue no place in a right and christian common wealth. First, therefore must we endeouour to discusse, whether they ought to be in free cityes and peoples. Next, for Nobilitie is not sufficiently knowen to al men, nor vnderstode where it rose, howe it grewe to this state and

The first Booke

and estimation, we must see what it is that commonly is termed Nobilitye. Lastly will I come to the point of the whole matter, and describe the Image of true Nobility: shewing what manner thing it ought to be.

The first
Question

It likes me therefore, under Christs conduct, to beginne of that, whiche both woules, and oughte firste to be questioned. Whether Nobles oughte to be borne in a wel ordred, and Christianlike governed state. For I heare it at this present muche doubted, and cald in question of many. And truly, all in bayne should I sweare my while in framinge Nobilitye, if (as some thinke) it ought not be suffered. For some impugne it with wordes, some with weapons. Either parte thinkes it ought be abolished. With wordes fighte not onely the Anabaptistes and Libertines: but even some learned hold opinion: that they deserue as vnprofitable members to be cutte of. With weapons both ofte and sharpely haue the commens inuaded them. Neither presently obey them, but so farre forth
as

Of Nobilitie.

as forced with feare. Whom in deede they feare, not loue. Nay, certaynlye they hate. And when occasiō serueth shewe their good will, by their force and violence. Wherefore, though for a while they cloake and dissemble it, as oppressed with force, yet feared liberty peepeth vp at length and breaketh violently forth with common wacke. It is worth the trauayle therefore, to appease these factions, and speedely to preuent this ranckled priuie grudge, least they harme both theym selues & others. Truly, for mine owne parte, to speake indifferentlye, I agree to neither. But the iudgement of thone, I thinke neyther sound nor sober, but violent and cruell. And the commotions and tumultes of the other, them count I most pernicious and abhominable.

For first, to deale with reason with those, that fight with wordes, no sound reason see I moue theym, to thinke it commodious for the common wealth to roote oute Noble men. For the *Anabaptistes* I ouerpasse, whose errout is

Agaynst
the enes
myes of
Nobility

The fyrst Booke

is already sufficientlly condemned by
al mens tongues & penne. Whother
that wil seme moze indifferent, while
they seke (what in them lies) to ouer-
throwe the ciuile difference & publike
order geuen and established by almighty
god, while they weake the founda-
tion of comen weales: se not, y almost
vnwitting, they slide into *Anabaptistry*
Who to seuerall degrees leaue not
their estates & roomes: as though ther
ought be no superiour: as al mē shuld
in city and realme haue equall ryght:
As there be were some regymente
by one only. Some by fewe nobles,
some of the people, & some of the best.
Which distinction almighty god who
first gaue, & partly placed in y Jewes
common welthe, partly permitted in
others: with his second law and new
league repealed not. Therfoze, these
wel settled who so remoueth, coueigh-
eth in disorder, confusion, sedicio, and
discord. In Christ Iesus I denye not,
al are of equal right. In whom, is nei-
ther bonde noz free, male noz female,
Greke, Iewe, noz Barbarian. For with him
is no accompt of persons. But foolish.

Of Nobilitie.

ly reasoneth he, who herby weneth to
gorsound the certain & seuerall estates
to roote by the limits & boundes of na-
ture, kind, nacion, kinne or stock. And
sith by the lawes of god & man, by the
law of nations & nature, ther is lord-
ship, and seruitude, parentes power,
household pollecy, mariage & discretiō
of nations, & people: albeit ther be but
one like bond of al in chryst, smal dout
is it, but both there is, & ought to be
difference of degrees. Some being no-
bles in y^e higher roome, other meaner
in the lower place. And this allowed
diuision to seke to disproue, is meere
madnes. But, where they thynke it
smal commodity to y^e cōmen welth, to
haue Nobles, as they were burtiēs of
the earth, combzous to al men, cōmo-
dious to none: to affirme indifferētly
of al, that truly & aptly may be appli-
ed to fewe: is the part of men neyther
discretely iudging, nor wisely weying
what they talke. Howe muche more
rightly & discreetely Cicero, though pro-
uoked of y^e nobles, & therfore more par-
tial, in his oraciō for Sestius, thus sayth
Al we good mē euer saueur nobility. 77

The fyrst Booke

„ Both, for it is profitable, for h whole
„ state, that they endeavour to earne the
„ fame of theyr auncestours : and also,
„ for the aged memoꝛye of theyr weldo-
„ serving sires of the common wealth,
„ (though dead) ought muche to auayle
with vs. wherfore, if any care or loue
of our owne comoditie pricke vs, they
oughte to be deare to vs, and beloued
of vs, sith they profite vs. If we will
seeme curteous and mindetul of recey-
ued benefites, which theyr auncestours
most plentifully powred on vs, on the
common wealth: then ought we truly
to fauour them, wishe, speake, and say
wel of the, for their foresathers haue
pleasured vs. If euer they may hurte
vs with theyr power, they may in like
manner pleasure vs. If they maye op-
presse vs, they maye also succoure vs.
If iniurie vs, they maye eke defende
vs. If hurte vs, they maye also heale
vs. As power linked with malice,
weygges to thone parte : So, if hap-
pely it light on a good plant it helpes:
and wonteth not to endamage, but
succoure. For as the Bee with hys
sting

Of Nobilitie:

king, both hurtles and helpes to the
woꝝking of hony: so the mightye and
rulebearers, hoꝝd in theyꝝ power not
only hurt but helpe. And pꝛesētly who
swarme in pꝛinces courtes but Noble
men? Who their counsaylours but
they? Who welld the chiefest digniti-
es, Who are pꝛesent? who pꝛesidents
as wel in pꝛiuate as publike affaires,
but the highest and noblest? Who lea-
deth in the parliament, ouerweyeth
in the lawe, sweyeth both farre and
nere? Euen pꝛinces and nobles. Who
bids, foꝝbids, doeth, vndoeth, t̄wineth
vntwineth, al thinges? Who maketh
and vnmaketh lawes? Who weldeth
the commen wealth in peace, oꝝ wa-
geth warre againste the enemye, but
great and Noble men? Neyther anye
meruaile is it, the rule of all is credy-
ted him, who both through his owne
pꝛowesse, and the long continued com-
mendacion of his auncestours, bath
earned the repozt and estimation of al
men. Foꝝ, as it is in the bookes of the
kinges, out frome the wicked issueth
iniquitie: and of a thympe spꝛynges

c.l.

not

The fyrst Booke

not a rose, or marigold, or of a bōd wo-
man a freesonne bozne: as sayeth the
holpe poete Theognis, so contrarywyle
of the good ofte are bred good.

Nor hardy Egle acts the fearefull Doone.

As witneseth Horace. But commonly
the childe expretheth his sire, and poste-
rity (if not chaigeling) couets to tread
the steps of their auncestours. But
here againste objecte they a rable of
they; vices. They; in satiable couetise
they; incredible pride, they; tickle cre-
dite, they; intollerable lust. *Whereto*
I aunswere, these inconueniences,
rest not in the thing it selfe, or nature
of Nobilitie: but in the faultes and
maners of some, not all: whome ey-
ther the prosperity of Fortune dalles,
or ryott and pleasures effeminate, or
lycence and liberty marre, or yll pre-
sidentes spell, or plentye and aboun-
daunce of wealth overbeareth, or
troupes of flatterers tickle. *Whiche*
easely maye ouertourne the hautiest,
and stoutest stomake, from constancy
of minde, and tresppe hini muddes hys
race

Of Nobilitie:

race, to prayse. Yet emonges theym
are some, who sayling by these Syrens
suffer not theym selues to be wypped
from the ryght. Contrarywise, there
be eke of the comen sorte, that partake
with them in these crimes.

Who though poore, yet burne in co-
uetise, and middes theyr beggerye,
(which is most vnseemely) looke los-
tely: and in theyr slavery become cru-
ell, and mid the want of all thinges
leacherous. Wherefoze lesse mar-
uayle ought it seeme, in theym, syth
they haue the baytes and entisemen-
tes to vice, which thother wante.

Whereby it appeareth, that vicious
Demeanour groweth not in Nobili-
tye, but cleaueth thereto: was not
borne in it, but added to it, not pecu-
lyer to it, but comen wyth others.
But this is not here to be reasoned,
whether they be naturally growinge
in it, or forrenly cleauyng to it.

But lamentable it is to be sorowed,
that in those they are, from whom
they oughte farthest be.

The fyrst Booke

And so much the rather must we tra-
uayle & endeavour, not to ertinguishe
nobility, but to clense it: aut to pro-
uide it be better enfourmed, and so en-
fourmed, as it maye be reformed, and
so reformed as it nede not be rased.
Other they light and trifelinge rea-
sons, I nede not here to mencion.

Which they account strongest garr-
isons. Which I denie not to be trulye
spoken of the holy ghost, but of theym
to be aptly applyed: that flatly I nay.
Impossible is it (saye they) ryche men
shoulde enter into the kingedome of
heauen. I heare it, and graunt it. But
he sayeth ryche, not noble men. But
who be ryche, Marke the best interpre-
tour of Mathewe, expoundeth. Those
namelye, that place all they hope of
safetie, in they wealth and ryches.

Who repose them selues on their sub-
staunce, as the god of this world.

Trifelinge also, is that they vouche
out of Paule, to the Corinthians. That,
not many mightye not manye noble
were calld. For, albest the yonge man
in the Gospel folowed not Christes cal-
ling

Of Nobilitie.

ling: yet *Zacheus* called came. *Paule*, the
lieutenannt, and *Dionisius Arcopagita*,
the emperours courtiers beleued *Paule*.
And though he saued *Lazarus* the poore
he saued him yet in y^e bosome of *Abra-
ham*, the ryche. For God would al men
were saued, and calleth all to the
knowledge of his truthe. Namelye of
euery nation, as *Iewes*, *Gentiles*: of eue-
ry estate and condicio, as *Kinges*, *No-
bles*, welthy, poore: of eyther kynde,
as males, and females. Happie in-
dede he pronounceth the poore, but in
spirite. And, both maye a Noble man
be poore & lowe of minde, and a poore
man of degree higher minded than
anye Noble man. For there be euen
proude ragges, and boasting beggery
Diogenes sayd, he spurned the ease and
pryde of *Plato*. But with other pryde,
as elegantly replied *Plato*. Wherefore
thus we conclude, that Noble men
ought be beloued for theyr owne sakes
for theyr elders merites of the commē
wealth. That many of them are good
bountifull, and profitable, that they
haue passage with others into y^e king

The first Booke

Some of heauen, that they are called
of God, to be shott, that many Nobles
are poore and humble hearted, and
therfore ought not all be enuied and
banished realmes, or abolished: but
chastened, taught, and corrected, yf o-
therwyle they demeane them selues.

Agaynst
the com-
mocton of
the Com-
mons.

With the people, whom rancled
grudge, and long, yea to longe leng-
thened hatred, hath armed agaynst
the Nobilitie, we haue somewhat
more to do. Although amonges those
also be manye graue, quyet and pra-
ceable men, who ioyntly with vs so-
rowe and syghe, to see so greate dys-
corde in one ciuile bodye. Wherein,
all the members linked, the hyghest
with the lowest, the lowest with the
highest, and coupled with the louelye
knotte of Frendeshippe and charitie,
mought yelde most plenteous profyte
both priuately to euerye one, and vni-
uersally to all. Whiche separated, se-
uered and sondred by dissencion, vn-
ioynt the State, and rende it in wret-
ched

Of Nobilitie.

ched sorte. It happeneth neuertheles,
(I wot not by what fate, or compulsi-
on of what furies) it happeneth, I
saye, that twirte the lordes and com-
mens is but simple concord.

So that, though he for a while they live
together, linked with league of ami-
tye, yet time not longe after betwray-
eth priuie grudge, and vttereth what
hate, what malice, lurkes within.

As betwixt the byrdes called *Aegathili*
and *Acanthilides*, wynters repozte so
great hate: that they bloude, though
violently mingled, yet forthewyth
seuers it selfe, and skippeth a sander.

So ofte it happeneth, eyther for the
cruell destenyes enuye vs peace and
quietnes, Or, that so our God list to
plague mortalles, or that Noble men
most mightely worke iniurie, or the
commen sorte mosse frowardlye per-
fourme theyr duties, or for all theyr
wylles so conspyre: the fates of hate:
God of Justice, the Nobles of pride,
the others of murmure and enuye.

The

The first Booke

The matter is euident. This preache
the vproares of Isræll agaynst Moses,
the rebellion of the Romaine commens
in the hyl Alentine, the ciuile warre of
Silla, and Marius, the commotion of the
bindes in Germany, and Switzerland, the
sundrye tumultes and conspiracies of
England, and in fozein realmes many
other, and those most bloudy batteis.
What nede many wordes? With euen
the dedes them selues in number such
so many, so many sedicions, vproares
conspiracies, witnesse to true what I
say. Smal doubt is therfore, but it is
so. That henceforth it be not so we
must prouide. Wherto much materi-
all is the trauaile of the guides, and
teachers of the people. Whose dutye
and parte it is, so to temper both their
tounge and stile: as by their bookes
and sermons, they be not enflamed to
warre, but perswaded to moderance,
patience, peasablenes, and lenity. that
so eyther part be clawed and smothered
as weapons maye be layed not taken:
theyr furies quenched not kindled.
Of the duties of Nobility, whē talke
of

Of Nobilitie.

of that order so requireth, I will speak hereafter. Now must I commen with the commens, & those that weene that degree ought be extinct, and Nobility wasted with might and maine. But, al to sharpe a medecine is warre. And farre feeter for brute beastes than men. Though in these desperate and bloudy daies to slaye and be slayne, is accounted but a feat of Mart. Where what a man is, what humanity, is altogether vnknewen. Whereof I saye litle. It is to copious a theame. Where to is farre easier to finde entrie than ende. Onely thus much I saye. It is a sharpe and sower playster, that so salueth the soze, as it maimeth one halfe and murthereth the bodie of the commen wealth. How much better were it to imitate Surgeons, than tormentours? The surgian heales the soze, the tormentour quelles the man. And neither doth he cut or seare hym when he may cure him with potions, with oyntments, or with gentle plaisters. It is no medecine, that in healyng the soze parte of the commen weale

The fyrst Booke

weale harmeth the whole and sound.
Paye, it is a butcherye, and beastlye
crueltye. They rather heale it, who
prouide that by good order and lawe,
full meanes, the yll be punished.

¶ 2. (if neede so require, yf at home e-
monges theym selues bate can not be
quayled and quieted) procure those to
whose power it appertayneth, to exe-
cute the authoures of sedicion, not
rage on the whole order: But mowe
of yll heades, as infections and pla-
gues of commen weales. They must
euer thynke, warre booteth neyther
parte, that it is vnseete for men, much
lesse to be tendered to our owne coun-
treymen, scarce to our enemies.

Dought ye not rather in this case, to
debate these Questions with youre
selues? Dought ye not thus to reason?
What ye entende? whereto? Gaigne
whome? wherfore? who ye are that
mynde it? Whiche let vs a while se-
uerallie consider. What wiage ye?

warre

Of Nobilitie.

warre. Whereto: For proposing euell
ende, ye must knowe, the wicked pre-
sence proues worst to the worker: and
what ye coine for others shall lyghte
on youre owne heade. This hyghe
estate, truly is maruallous bricke.

For, it is in maner planted and
mounted on heygthe, open to the
blastes of all enuies flawes. Where-
fore, yf for ye enuie the honoure and
dignitie of Nobilitie, and couest your
selfe to clyme and scale their roomes
ye attempte this bloudye meane: and
more respecte your priuate glorie,
than the manfeste hasarde of the com-
mon wealth: and so cruel and bloudy
murther theym in fielde: this bee
ye moſte assured: who liueth not con-
tente with his owne estate shall rue
to worse. Who clymes the hyghest
shall sinke lowest. With what mea-
sure ye meate to other, with the same
ye shall be repayed.

But

The fyrst Booke

But if to good purpose in claymyng
and demaūding right ye wage warre
if in fight ye demeane your selues,
moderate & mercifull: yet, if you who
in hope of victoꝝ first toke the fyeelde,
be conquered (as commenlye it happeneth)
in how wretched state your goodes,
hope, fortune, libertye, and lyfe
consiste, is none so ignoraunte who
knoweth not, so blinde who seeth not
But admitte ye conquere, yet is not
your conquest so gaignefull as harmeful,
in bearinge armes agaynst those
whom ye ought haue shelded. For,
with whom warre ye: whom wythstand ye:
Whom assault ye: Whose bloude and life pursue ye:
ye murder perdy a noble man. Whiche when I
saye, much moꝝe say I then a priuate
or loane person. Of god he hath what
so he hath. For all power, rule, digni-
tye, paternity, Nobility, Pouerty, an-
cientye, descendeth from that authour
and geuer of all heauenly and earthly
giftes. But whom prouoke ye: whom
inuade ye: perdy either your naturall
countrey men, or your liege lord, or
some

Of Nobilitie.

some ciuile magistrate. To slaye yo^r owne countreiman nature and reason gagnesay. Sith, fo^r ye are in one com^men wealth as one barke: together of necessity ye must either suffer w^racke o^r escape. To laye hādes on your liege lo^rd, to whom ye owe all honour and reuerence: the ciuile lawes beare not. To violate the magistrate, all lawes both of God and man fo^rbid. Whom then p^rouoke ye: whom assault ye: perhaps good men. Fo^r emonges the are of the best. But good men euer ye man not altogether yll, will lone & reuerēce. But be they enel: Patience is the armour and conquest of the godly. This meriteth mercy when any cause les suffereth so^rowe.

But let vs also consider the cause that enflameth the commens against the Nobility. Fo^r if in a wrongefull quarel they runne to weapon, it is not onely iniurious but wicked. Admytte the cause be iust. Yet nedeth the people naturally to rashe, rather a curbe to rayne and b^ridle they^r stomake, thē a spur^re to p^rouoke it. Fo^r, even iuste causes

The fyrst Booke

causes haue their courtes. And ought rather be decided and determined by the doomes of graue and sober, than the blades of madde and firyous men. For nought els is warre, than meere fury and madnes, wherein not aduice, but rashenes, not righte but rage ruleth, and rayneth. We must therfore trye all meanes, ere we flye to force. We must fight with reasons not weapons. We must runne to the counsaylours. But in common courtes (say they) is no place for the poore. Then must we appeale to other iudges, to higher offices. But here also hard it were the better monyed should speede worse in iudgement. Then must we flie to princes: whose charge it is to ende controuerxies, and to heare and determine the causes of the poore. But here likewise, for the entrees to princes are narrowe, for they officers wonte to be corrupted with byrbes, nor poore Roscius may haue passage to Silla for Chrisogonus: (saye they) not according to iustice & truth, is the cause balanced. Whether then shall the poore

Of Nobilitie.

poore afflicted miser turne oz winde
him selfe: By prayer let him appeale
to god. Whose cares open not to
plaint, to fauour, to affection. Whose
court is holy and iudgement ryght.

Wherto noz couetise scales, noz enuy
hath made breache. To him must he
present his wofull supplication: hym
must he beseeche & entreate. He is the
 stout auengeour of the poore. He will
maintayne their cause agaynst the
highest & noblest. All means must they
rather seke, the fight. For though the
Nobles ouercharge the with iniuries,
crushe them with laboures burthens
and perilles: he yet that discharged y
Israelites of the yoke and bondage of
Pharao, of the clay and bricke workes:
he, even he, with the same hyghe and
mightye arme, with the selfe same a-
uenging and assisting hand, which is
not now abridged, shal deliuer y wret-
ched and afflicted people groaning &
sighing to him. Wherto he nedeth
not any fleshely oz manys arme. For as
much as he is the lord of hostes, and
puiſſaunt of power.

But

The fyrst Booke

But nowe to the last part, who art thou that encounterest Nobility? The naked people of number huge, of power none, pollicy lesse, who mids thy warfare, neglectest thy home & country thrift. Wher while thus ye strue thy foe with power and pollicy, thou with noyse and number, ye minyster cause and courage to the fozeine foe as Aesopes kite, to rauē and rent epyther warriour: both frogge & mouse. Whereby, euen the meanlye witted vnderstand, howe manye mischieues, howe sundry slaughters, how infinite heapes of calamities ensue this glorious and gaye conquest. But who warreth? The people which is (as sayeth Horace), a monstuous many headed beast. As I thinke, a rashe multitude, raging enough voluntarily, yea vnteased. Whose warres, and causes of warre are, and euer ought be suspicious. To whom in no wise, ought the gouernance of so weighty charge be credited without a guide, without a prince. But let vs nearer vewe who warres. A pziuate person, to whom

Of Nobilitie.

Whom belongeth, no iudgement no
vengeaunce. He beares armoure and
weapon, wherewith who smiteth, pe-
risheth by the deuine doome. He war-
reth who beareth no publike person,
who is not inspired with the spirite of
God. Wherfoze neither can I allowe
the attempt or enterpryse of the clus-
tered commens: no fauour the succeſſe
though fortunate and flattering. For
the attempt proceedeth from the euell
spirite and furious Ate: and the suc-
ceſſe though in ſemblant happp, plon-
geth yet many, as well conquered, as
conquerours, into infinite calamities
ruineth as wel the priuate as publike
weale. I knowe ſome both of oure
time and alſo of the aunciente *Ethnike*
ſages, are of opinion, a tyranne maye
juſtly be ſlayne, and take from amid
the quick. But me otherwiſe to think
diuers and ſundrye weightye reaſons
moue. Which for this preſent I over-
paſſe. For we entreat not now of ci-
uile obedience to magiſtrates, no of
rebellion agaynſt the prince or coun-
ſey.

¶ Dnele we enquire, what we

D. I.

ought

The fyrst Booke

oughte deter mine of their opinion,
which thinke Nobility oughte be re-
ted from all civile societie, and from
emōges mē. But this sufficeth to that
fober of we entreat, to know, y^e no pri-
uate man ought lay violēt hādes on a
noble mā, lth it is not lawfull to mur-
ther a tyrāne, a common & open ene-
my, a traitor & tormenter of his owne
subiectes. For if we but slightly over-
turn y^e monuments of antiquity, it wil
easily appeare, that evermore (excep-
ting felwe) their endes were unfortu-
nate, who, not armed wyth common
authoritie, but enslaved in a maner
zeale of desire of their countrey, attēp-
ted the overthrow of tyranny. I speak
of private men & felwe. Not of y^e uni-
versal consent of all degrees, neither
of the most & best. To whom it belon-
geth to minister iustice, to bryde tiran-
nie, to maintaine y^e lawes. Sicilyr was
ever counted the hold & arche cite of
tyrants. An island tossed with many &
condry motions. Wher as many, un-
der shewe of vertue & piety to their coun-
treys sought to restore to libertie, they
were

Of Nobilitie:

were not onely frustrate of theiꝝ ende
but, both doubled the tirants crueltie,
& purchased the selues vntimely ende.
Amonges whō I may reckē those ex-
cellent wights, farre drowning al the
rest: *Diuine Plato* and *Dyon*. Of whom
the first, sailing thither to challenge it
fro the seruitude wherto it long laye
thral; noꝝ atcheued his purpose, noꝝ
escaped him selfe. Whother soꝝ he con-
spired the death of that Tyranne, oꝝ
rather *Arche tyranne Dionisius*: was en-
dited and condemned of treason.

What should I mencio *Apollonius Ty-
neus* empꝛisoned by *Domitian* the empe-
rou, soꝝ conspiring against him with
Nero: What should I bouch the mur-
therers of *Cesar*: Who though they ac-
complished their purpose, yet in yꝝ com-
passe of one yeare, all died: What
should I mencion *Zeno Eleates*, the con-
spirer of *Nearchus* death: Who tormē-
ted with manye deathes, was at laste
enfoꝛced (to bitter som partners of his
cōspiracy) guiltiles to appeach yꝝ tirāns
nerest frends: so to procure their deaths
These are soꝝzen & heathen pꝛesedets.

The fyrst Booke

For religious paternes, and of oure
private practise, wherwith we abound
I passe by. Unpunished shal they then
wage warre agaynst them, who in
peace are ornaments, in warre bul-
warkes: Who at home with counsell
abrode ayde with armies: For such is,
and ought to be, this wel ordered po-
bilitie, whiche we maintayne. For
drones we pryse not, that alwayte to
spoyl the laboures and honoy of bees.
Who of others sweat and bloud, pur-
chase their commodities, & feede their
pleasures. Suche is that counterfayte
pobilitie. Which Diogenes (not vnfit-
ly) termed the cloake of mischiefe. God
sheld it I should fauour or defend.
But, as in elder yeares, Menenius Ag-
rippa (an eloquent oratour & famous,
for commendacion of thanncient elo-
quence) appeased the teased mindes of
the Romaine people: and, either from
the hil called Sacer, or (as others say)
Auentine, reuoked the enraged multi-
tude into the citie, with a fable of the
larringe limmes: so thoughte I it my
parte, to vse these fewe reasons, to re-
payre

Of Nobilitye.

paye concord, and sowder disorde.

To perswade the people not to thinke all Nobles grosse paunches, living on others sweates, theym selues labourlesse: but with their labour, counsaile, and service, to minister to the other limmes what they want: to puruey for the body of the whole state, that it fall not in vncurable maladye: no: moze to be mayntayned of the commons then to mainteine them. Deuising and spreding life blood through euery limme: graftinge on the good manye benefites, whereby both they may liue, and wel and blissfully lyue.

Wherefore, if those groundes of cure defence, which I haue afore layd, wel vnderstood and minded, they will often roll in their mindes and memozy: they will easely abboze from warres and sedicions: if they rightly ponder eyther the cruelty and beaſtlines of it, or the trifeling causes wherwith they wont to be stirred thereto, or the ende thereof, or the honour of Nobility, or them selues and theyr estate. Be this therfore the summe of all. That the
com

The first Booke

menne winne the nobles with seruice:
the nobles the commens with bene-
uolence. They obey lowlye, thother
rule fauourably. They strine to excell
in iustice, thother in obedience. They
know they gouerne frees men not bea-
stes: Thother thinke them selues not
bonde by nature, but by the lawe and
Gospel aydes and helpers. They rule
with counsel, thother be p^rest wth their
travaille. They performe they^r charge
with the p^ractise of their wit: thother
with ^h toyle of their body. Either rule
and serue other in the lord. That so
they wholly apply & frame th^e selues
wth swete consent to the glo^ry of ch^rist,
the honour of the realme, and they^r
o^rre safety. So shall there be no care
no thought of armes. But they shall
melt they^r speares to coulters, they^r
swordes to spyckles. And not onelpe
suffer eche other to liue and be: but by
enterchanged benefites, helpe, and
(with burnynge Charitee) embrace
eche other. But my purposed order
hales me otherwhere.

We haue shewed as we first meant
that

Of Nobilitie.

that Nobility is not onely to be borne
but even a singular gifte of God.
Not to be daunted or displaced, but
preserved and revered. It is there-
fore consequente to searche, what is
Nobility. Wherein, (as power will
serue) we will expresse the whole na-
ture Nobilitye, and branches of it.
For al which be and wil be accounted
nobles knowe not the reason of theyr
name. Neither hath it lyke sence in
all tongues. For it is well known,
this worde (Noble) is indifferent, and
doubtfull : taken in eyther parte
good or ill, derpyed of the Gramma-
ryans from the Verbe Nescio, whiche
signifieth to know. Wherby properly
it rests in him who is famous eyther
for vertue or vice : or for anye other
cause renowned & notable. But this
large and general sence men leave.
And close in narrow boundes the ef-
fect of Nobility : and applye it to the
brightenes of byrthe, & plenty of pos-
sessions. For every estate & civill soci-
ety, though it consist of many members
nevertheles was parted of the Romans;
after

The first Booke

after the maner of the *Athenians* (who
seuered it twixt the Lordes and Hus-
bandmen) into two degrees, & formes
as it were. Accordingly it may emon-
ges vs be deuided into the nobles and
commens. Whone part containes the
Prince, and men of greater pozte, and
substaunce, surmountinge farre tho-
ther in liuing and lynage. Whother
the inferioure multitude, the meane
and baser sozte. But though we com-
menlye terme those Nobles, who are
next to the Prince and counsaile: yet
the *Latines* name him noble, whom the
Italians, *French* men, and we other wise
terme a gentleman. Whereby it ap-
peareth, this worde with his largest
reache containeth not onely the high-
est estates and callinges: but whatso-
euer worthies, of what so ener power
or place: as also the *Germanes* name
theyre *Knights* and *Idelles*, which soun-
deth in englishe *Fole* men. These also
both be, and may (not vnproperlye) be
named men of the best sozte. For albe-
it the best be of the best sozte, of what-
soener estate or degree: yet is this name
restraynd to welth and dignitis. *Cicero*

Of Nobilitie.

Wisteth those are of the best, who neyther are noysome, nor of nature euell: not furious, not stayned with any domesticall spot: who support and maintayne religion, lawes, their allies warfare, the realmes honour, the priuileges of magistrates, the authoritie of the counsaile. Noble men therfore, so they flye vice and folowe vertue: so they serue not so muche theyr priuate as publicke honour: so they be indifferent and bpright: as in fauour, authoritie, and power they passe, and finde most prosperous the pleasaunt gale of fortune, and beare the chieftest charge and swaye in the common weale. So both be and termed are the worthiest sages, the noblest members, & stayes of states. The Hebrewes terme them men of name and fame, most famous and farthest known, and cristall (as it were) and white clothed. Wherby they signifie free and Noble men. For such amonges them is the worde of the free bozne. For the .70. innterpreters translated it in the olde bibles fre bozne. And as the Latines call them,
great

The fyrst Booke

great and lordly men : so also the Hebrewes: in place wherof, the. 70. in the fift of Ieremy, write bright, gorgeous noble, and lordly. And generally of the name, thus much may it suffice to speake.

The four
tes of
Nobilitie

But though to annicente house this name of nobility be commonly & most aptly knytte : yet of those that are termed nobles, are thre sortes. First, truly and properly those, which are noble through their house & auncellors. Next they that are of theym selues noble.

Thirde, a meane and mixte sorte of such as partly rise of them selues, and partlye claime from their forfathers as the source of theyr nobilitye. Of which let vs severally treat.

Nobilitie
of race

The noble by birth, the Grecians terme a wel borne man : severed from y^e rascall sort, by the renoune & auncientie of his race. Though it maye be also interpreted noble, as appereth in that booke of Cicer, whiche he entitleth Cato the elder. As in scotte (as he) they say Themistocles flouted a Scribbler, Upbraidinge him, he mighte thanke his countrey

Of Nobilitie.

countrie, not him selfe of his glory.
Neither truly (as he) were I a *scripha*
wer I base: nor thou glorious al hadst
thou ben an *Athenian*. For so *Plutarche*
repozteth it. In like sort, the excel'ent
learned man *Theodorus Gasa* translated
that selfe word. Wherby the *Greekes*
wonte properly to note a famous or
glorious mā. In the *Hebrewes* likewise
they are called glorious & renowned,
translated of the. 7. (notable). *Inde*, in
his epistle termeth the glory or ma-
ries. Which emplieth men heaped in
maiesty & glory. Other names are
amonges the *Hebrewes*, but taken to the
worle. Of which we wil sprake here-
after if place serue. The *Latines* & *rome*
bin a gentelman. Freely counterfay-
ting the *Greekes*. Betwixt wel borne, ge-
tle, & kindly, this difference is. What
the first signifieth a man famous and
commendable by birth onely. Whother
two note not only a gentleman, but also
a german, fre borne and natural child
Who besides the name expretheth eke
his parentes thewes. Whose Nobles
which by others gained the name and
dignity of their Nobilitie, are named

The fyrst Booke

by Appyan well fathered in imitation of the latine word, *Patricii*. Whose fathers, flourishing with the grene glorie of their deedes, lefte their children heires & partners of their praise. What such were of the lordes & Senate: Lasey witneseth in the life of *Romulus*. But though at the firste onelye suche were counted noble: yet after wardes, who so gaue armes by theyr auncestours, were honoured with that title. Yea the common sort, had they once bozne the chayre office.

the source
of Nobilitie.

But that the offspring of Nobilitie may more cleare and plainly appeare we will more plentifullye pursue this purpose. Best, and byleseliest, in the first of his *Rhetorikes*, Aristotle described Nobilitie, and devideth it in two partes. Whone he termeth comen or ciuile: which farther spreadeth. The other nearer, and more proper. The comen is bozowed of some famous nation or cite. as heretofore, to haue bene a Greeke was more comendable then a Barbarian. And an Athenian, than any other Greeke. Which Plato a wise

man

Of Nobilitie.

man, reckneth amonges his happes. To be bozne at Roome nobler than at Tibur or Lilibean. and at this day to be a Florentine, Parisian or Londoner, is accounted more glorious, then to have bene bozne in a base village. More noble also it is, to be in maner bozne of them selues, & in the countrey, where they abide: then to be ghestes or strangers as the Athenians boasted by Isocrates reporte, in his *Panegirica*. That others as the remnantes of dyners mixtures, were raked into sundrye cozners: But they not other whence came into Attike: but were from euer borne and bred there.

Which to signifye, they wimpled their heades with caules wroughte with golden Gressehoppers: for as Gressehoppers they crepte oute of the soyle, which they fill inhabited. Whiche mentioneth also Hieronimus Osorius. It is also more noble, to descende of the auncient people, than of any late founded city. As the Athenians vaunted their auncientie beyond all memorie. For which also, the Ethiopians contended & sought

The fyrst Booke

soughte to proue theym selues fynde
borne. The Arcadians sayned, they pre-
sented the Moone. Thegyptians also
and Scythians, were partners of the
same crime. For men weene much ma-
terial to their owne, they countreyes
gloze. And therefore woted to demaund
at meetings as oft is in Homere.

V Who are you, or whence, where borne or
where bred?

Contrariwise, it is the common re-
proche to be infamous or base herein.
For, Antigonus twited Byon (infamous
through uncertayne parentes) cōtemp-
tuously, and contumeliously, with the
same verse of Homere.

V Whence he was, where borne, what coun-
trei, of what kinne?

Whom wittely he answered in this
wise. Whē thou entertaynest archers
thou enquierest not their race: but who
cleaues the marke, him deemest thou
best. So neither demaunde (of he)
whence I am, but what I am. It was
reckned also a spott and mayne in A-
sacharses, & he was a Scythian. For they
were counted barbarous and cruell,
drunke

Of Nobilitie.

brookelewe, & wilde people. The philo-
sopher acknowledgeth the iuste re-
proue of his countrey: But anoydeth
it saieing, in birth not maners: yelding
him selfe a *cithien* borne not manerd.
And this is that comen & sarre spred
Nobility. But hit we terme proper, is
deriued from the auncestours, and ta-
miliar: either p^rincipall famous and no-
table, o^r fruitefull as well of men and
women, o^r of either parte free & wor-
shipful. Wherby suche as can reckon
they: graundfathers, great graundes-
pyres, & higher, are accounted noble.
This at the first became famous, ey-
ther through power and riches (chief-
lye, if they imploied them to the suc-
cour of the pooze and nedye, yf lordlye
and liberally they provided on the peo-
ple, if they founded churches, colledges,
hospitallies) o^r grewe through the
vertues, godlines. counsaile, wisdom
Justice, (wherby Cicero in his second
booke of duties, thinketh kinges wer
first created: by whom rose lordes, and
Noble men) o^r through noble & glori-
ously atchieued enterpryses, battayles
conquestes

The fyrst Booke:

conquistes, or whatsoeuer els stirreth
admiration, or is highly praised. For
as Adam was the firste parente of the
Hebrewes, & the original of mankynde,
and before the flood, as a Patriarche, or
auncellour, to the godly fathers Abell,
Seth: after the flowde Noe lefte three
Synes, from whom all the societies of
mankynde descended: When Abraham
the honoure of the Jewes, next Isaac,
and after Iacob rose, from whome issued
those twelue tribes, the auncientest
lampes of the Iewyshe Nobilitie: (of
which auncellours, the Iewes chiefely
vaunte, as in the Gospell and other
where, not seeld we read) so amonges
the Greckes the progeny of those syfte
and famous captaines, Cecrops, Aeacus
Hercules, Achilles, and other moste re-
nowned princes, were adopted to the
succession of their name and gloze,
with the generall graunte and agree-
ment of all Greece, with the allowance
of the mouthes and mindes of al men
So muche furthered theym to honoure
the memozye of theyr worthy auncel-
lours, whom thankeful posterity ho-
noure

Of Nobilitie: 7

notred only not as goddes. For those
to hom that Golden age byedde, they
surnamed worthies, halfe goddes and
spirites as witnesseth Hesiod. And pro
bable it is, that from the posterities
to great loue and admiration of their
aunccestours, the most part of ydolatrie
sprang flowed. As we read in the. 38. of
Esaye, Sennacherim worshipped a certain
Patriarche, or patrone. Whom Cyrille
the bishop of Alexandrie, commenting
on that place, writeth to haue bene
some of his parentes, or graundfathers
in lineall ascencion. In like maner,
amonges the Romaynes, who helde the
fourth and last monarchye, the monu
mentes of weighty authours witnesseth
the like spreading and commendacio
of kintred. To noble men also were
certaine honourable obsequiaunces al
lowed, bothe by princes and cities to
honour them. As humble curtesie, by
rising, baring of the head, chiefe place
common pensions in their liues. Mag
nificence of monumentes, tombes, so
neral oracions, Images, Chappelles,
and Epitaphes after theyr deathes.

e. i.

Amonges

The first Booke

Amonges the Parthians, riding they
executed common and private charge:
and thereby were discerned from the
common sorte. Amonges the Ro-
maynes, the golden ringe thoughte
sometime it were geuen to knyghtes
and others: yet properly employed fre-
dome by descent. Which that nobles
ware, Livie mentioneth. Who writeth
in his ninth booke, that the election
of Cn. Flavius (made free by manumis-
sion) chamberlaine, the Senate so much
disdaynd: that moſte of theym surren-
dred their gold rings & robes. Which
to haue bene accustomed chyeſelye to
be geuen ſuch, as had ſtoutly, paſſing-
lye, or couragiously attempted or at-
cheued oughte: appeareth by Ciceros
ſyſte action agaynſt Verres. For ofte
,, (or he) our captaynes, theyr enemyes
,, conquerd, and the common wealth
,, hapelye governed: guerdoned theyr
,, Scribes, with gold ringes. But thou
,, after what atchieued enterpriſe, what
,, daunted enemy, durſt aſſemble y ſoule-
,, diours to rewarde them: For neither
,, onely thy ſcribe with a ring, but euen
the

Of Nobilitie:

the stoutest, and most unlike the L. R. 15
brins of singuler manhoode, power, & 22
authoritie feedst thou with a crowne, 20
chayne, and trappers. Whereby it
appeareth sundrye ornaments were
allowed to stoute and valiantte capi-
taines. Hence also first came the ti-
tle of armes, whereby Nobles more
and more glittered. These in aunc-
ient times were graven in courtes, or
in the vtter and princelyest partes of
theyr palayces. That Chyldren might
gase on the Images & titles of theyr
aunccestours: and not onely read theyr
vertues, but learne to counterfayte
them. That gentlemen's Images w^o
led to be bozne at theyr buryalles,
Plinie is a weyghtye witnesse. In the
courtes of our aunccestours (as he) wer 22
Images set, not the hauntes of foxen 22
wozkemen, nor brasse or marble mon- 22
sters, but fymed shapes of wate pla- 22
ced in euery Armarie, seruyng to accom- 22
pany the tombes of all that house. As 22
at euery mans burfall, was preset all 22
his race. And Stemmes ranke by braun- 22
ches to the shapen Images.

Whole

The fyrst Booke

Whole *Tablines* stuffed with registers
and monumentes of their actes in co-
men affaires. Wherby it is evident,
that as these *Images* of their stocke,
so kept they registers of all their no-
ble actes, and praise worthy offices.
Armaries, *Plinye* calleth those, which *Po-
libius* nameth closettes. Wher in these
Images were horded and
referred. For he also, toucheth thys
bearing and shewe of *Images* in bu-
rtalles. And in his fift booke, defineth
an *Image* to be a likenes, cunninglye
counterfaytinge the proportion of the
countenaunce, shaped with maruay-
lous arte, and shaded with coloures
and payntinges. *Tabline*, was a chest
of those *Tables*, wherin were contai-
ned the writings and monumentes
of theyr deedes. *Stemme*, properly in
Greeke, a crowne. Here signifeth the
race of the stocke, and degrees of dis-
cent, severed with branches, & lines
Which custome hath continued to our
times. So as now, not onely kinges
and free cities: but euen euerye Gen-
tleman hath his petigrees. Cities in
times

Of Nobilitie.

times passe (as we nowe) wonted to
stampe in their coyne certaine Ima-
ges. They of Delos oꝛ Athenes, an ore.
A oꝛeouer the Athenians mapdes, oꝛ
night owles. The Corinthians chicken,
The Peloponnesians snayles. Whence
grewe these latine pꝛouerbes (foꝛ Ser-
uius also king of the Romaines vsed the
stampe of an ore) to stoppe his mouth
with an ore. The night Owles flye
snayles ouerrunne vertue and wyse-
dome. And as of beastes coynes: so no-
ble mens armes were boꝛowed. As of
the Lyon, Leopard, Gryphon, Dragon, ey-
ther greene, white, oꝛ black. The Horse
the Beare, and others, wherewith our
gentlemen are honoured. There be
who deriue them of herbes & fflowes
As the white oꝛ redde rose, and others
like. Which they enuironne with cer-
taine scate poesies, and deuises.

Which would they folowed' as seetly
These wonted they to graue on pil-
lers. Nowe, it is counted worshipfull
to place them in theyꝝ houses, stetes,
churches, walles, and funeralles.

These call they armes, foꝛ they are
the

The first Booke

the price of their dedes. All which sort
tes of outwarde shewe and vaunt, the
nobles of this age are content to beare.
But, the endeouours, duties, and prac
tises thereof leaue to others. But,
not these only honours descended to
posteritye, and the whole house: But
euen the names of theyr auncestours
So, as nowe, they be not so commens
lye theyr owne names, as other sur
names. Whiche systre were geuen
them, eyther for some rare happes, or
for theyr diuerselye disposed maners,
or the affections of theyr myndes, or
bodys, or for theyr sundrye skilles,
theyr large possessions, theyr manye
conquestes, or of the soyles they inha
bited. As amonges vs, Buckingham,
Bedforde, Northfolke, Somerset, Suffolke,
Stafforde, Dukes, Earles, Barons. Whose
proper names are either unknowen, or
vniuoyne in comen talke. These also
in tynes past descended to their heires
As appeareth by Plutarke, where he
writeth of Cicero, who firste bare the
surname of Cicero seemeth to haue flo
rished with chiefest praisse. For y sur
names

Of Nobilitie.

name, was not onely not neglected, but even greedely continued of his posterity. And Cicero him selfe in the dream of Scipio, imagineth Scipio thus speaking. What name shalt thou winne by thine own purchase, which now thou claimest by discēt from me. We neede not hereto heape examples, sith it is of it selfe most euident. Other priuileges, as diuinations & such like, maye by diligent reading be found & noted in Lincie & other authoꝝs. To our purpose it shal suffice, to haue said thus much. This is therfoze the firste branche of Nobilitie: Adorned with Images, welth, ware pictures, petigrees & glorious titles, by their fathers & sozefathers. But much it is to be feared least what Cicero plaind of his couñtremē in his passed yeares: the same may rightly be reported of these. That sometimes some yonge worthy to succede their auncellours. But the most seke to cōpasse this. That so much honor may seme due to their auncellours, as both their fame was satisfied, and they beyres payed of the ouerplus.

An

The first Booke

New
sprong
Nobilitie

An other sorte of Nobility there is,
begonne of it selfe : famous throughte
no commendacion of house or armes,
but nobled by her owne dedes and in-
dustry. Such the *Romaines* termed new
men. Which least I seeme wythoute
booke or witnesse to affirme not con-
firme : Appyan a Greeke wyter of the
Romaine history, witnesseth with these
wordes. Them call the *Romaines* newe
who not by their auncestours , but of
them selues wart famous. As contra-
riwise , Gentlemen we terme those,
that haue continued from the begin-
ning of the nation , whose auncestours
were neuer bonde , nor euer staynde
with treason. But though it be great
to desced of great house: yet greater is
it to be great him selfe. And better to
begin then end thy house: as also to be
good then borne of good. As writeth
that worthy *Gregory Nazianzene*. Wit-
behoneth to ouerrunne, not lagge be-
hinde thy kinne. Therfore whē base-
nes of birthe was vphrayded *Sostri-
tus*, he aunswered he ought be so much
the more esteemed, for his house began
at him. Likewise *Cicero* reioyneth to

Of Nobilitie.

Salust. **W**ho, where men thought after he had borne office, he would haue quoyded or chaunged the name of *Cicero*: bowed to endeuoure to yelde it more famous, then euer was the *Catos* *Catullus*, or the *Scaures*. Whiche howe he perfourmed, well can thankfull posterity witnesse. Neyther are these newe nobles any lesse prayse worthy, then the auncient: if with right foote and by streight pathe, they aspire to honoures. For thother are in maner feathered with others plumes. These with their owne vertues: They as y gaine & vaine leane on others proppes. These, as the fische *Trochus* is reported to engender with him selfe, and con- ceive: so be the first begetters of kinne name, and honour to their posteritye, But more to cleare the matter wyth experience, became not *Romulus* of a heard, the king and founder of the Ro- mayne state? Or did not *Tullus Hostilius* a yong Tynpe, busied in entending his shepe, from his countreye coate scale the heygth of y Romaine scepters? Happd not the like to *Tarquinius Priscus* sonne of *Demaratus* a Corinthian mar

The fyrst Booke

Marchaunt, a bannished knight: dyf-
sended not Seruius Tullus of a Niece
Iuberfoze as of the kingdome, so like
is the accompt of other offices: whiche
were also emparted with the common
sozte, as the Tribunesshyppe Consulship,
and others. M. Valerius Corvinus a No-
ble man, witneseth the Consulshyppe
was communicated with them: As
the pꝛice, not of bloud, but vertue. And
therfoze reede we, that even from the
plough and Houell, many were called
to the Senate to the Dictatourshyppe,
and stateliest honoꝛs. Truly to passe
by prophane matters, God it is, who
rayseth the poore from the dunghil as
Saul, David, and others. Many, that on-
ly arbiter and dyspenser of humayne
happes, maketh of slaues Lordes, of
Rhetors, Consuls: from base estate and
fortune, listeth to the highest roomes
and honoꝛs whom him listeth. whiche
well knew that Pagane Poete Hesiod.
Who, in the entyre to his treatise of
woꝛkes and daies, mouing this doubt
whence it pꝛoceded, that some were
Noble, others base: answereth. Of the
wyll

Of Nobilitie.

woyl of God.

The third and noblest sorte, is not simple, but compounde of eyther, consistinge of such, as with theyr owne trauaile, gistes, and ornaments, amplyfie, and encrease then heritaunce, of the receiued name from theyr auncestours. So, as they be not onely partners of theyr Nobilitie, but resemble them also, in imitation of their dedes: Not only euening but even surmounting them. Which, that noblest Socrates prince of Philosophers, seemeth to haue signified, when, demaunded what was Nobilitie, he defineth it, the iuste and even temperature of body and minde. So, as they ought be not onely meanely, and so much as sufficeth other, endewred with goods and gistes of the body: and commended with soveraine graces, eyther of fortune, nature or kinned: But further oughte couple hereto, the care and tillage of the mynde, ioynte with theyr earnest endeuoure. That not in body only, but minde, they bee well affected and disposed.

Nobility
matched
with vertue.

And

The first Booke

And besides the promise of theyr ancestours, purchase the selues commendacion of wisdom. Of this Nobility in the fourth booke of his common welth, forespake Aristotle. Sayenge there be thre thinges that Argue in ciuile equalitie. Liberty, wealth, and v. rtue. But y fourth which we terme Nobilitye, is compounde of the two last. For Nobility is long lasted welth linked with Fortune. And so forwarde.

These therfore are, in my opinion, and as the ciuilians seuer theym, the thre sortes of Nobility. If any other be, they maye rightlye be referred to these. For Plato, as wyrteth Diogenes Laertius appoynted foure kindes. The first, of them that descend of good and vertuous parentes. The next of suche as had princes, or noble men theyr progenitours. The thirde of those whose auncestours were victorions in warres, or crowned for conquestes. Which three may well be comprised vnder our first parte. Namelye, that Nobilitye, whiche descendeth from others

Of Nobilitie.

others. As we imitatinge Aristotle
have parted it. The fourth sorte is
of such as flourish with the glory of
theyr owne dedes. Which parte is also
subject to our second bzaunche.

Nowe therfore, our first promise dis-
charged, the name of Nobility discus-
sed, and examined, the source thereof
shortly shadowed, and her partes ex-
pressed: Let vs agayne peruse theym
moze distinctly, and aduisedly, & moze
at large ouerrunne them. And searche
as we may, and can, which is the true
Nobility. For, both it needeth searche
and enquirie: and is of it selfe mozte
woorthy consideration. Because not al
that haue attaynd the name, haue eke
the thing: But they are deemed to
haue both name and thing, who cline
those steppes, wherby rightly we scale
to dignitie. For to be a noble man is
no base or rascall honour. But the e-
speciall gift and honourable ornamēt
of God. Therefore, of him to whom
greater charge is credited, moze du-
ties are required. As Christ by para-
ble taught vs in the Scriptures.

that

The fyrst Booke

That, as he is most famous and flow-
ryshynge, in reuerende names, ho-
nourable titles, bright Images, Ry-
ches, pompe, and power: as euerie
man byrseth to him, and yeldeth him
place: as hee is saluted, loved, honou-
red, and byghlyer prysed then all o-
thers: so, hee endeouore to excede all
others, in true honoꝝ, and nobilitytie.
And, as in these fozeine goodes: so in
thoother greater, hee excell the multi-
tude. Therefore, as Nobles weare re-
chest robes, so are honoꝝablest and
pryncelieft qualities required of them.
Unlesse they wyll betraye the state,
that god allotted them, and therewith-
all, theyꝝ dignitie, their native nobi-
litye. For it is not geuen all men, noꝝ
boughte by Prynces fauour, neyther
commeth by the benefite of nature,
noꝝ as perquisite, happes by chaunce
and casualltye: but euen geuen from a-
boue, by the prouidence, and dispensa-
tion of god. Who plongeth lowe the
lofty from theyꝝ seate: and listeth vp
the lowely. Who, with hys ryghte-
woyse eye regardeth mans life, and
with

Of Nobilitie:

wyth bys myghtie arme and heauenly becke, guydeth and gouerneth it. To whom ought Noble men impute, what so they haue. And, what haue they, not receiued: if receiued wyth glory they, as they ne had receiued it: Wherefoze, sith in dyscourse of the firste Question, we haue shewed, that this Nobility groundeth on the lawes bothe of God and man: and threfoze, ought not be aboished, but pzeferued and honozed: as a profitable, necessarie, and honozable oznamente of the whole body, both in warre and peace: And, in the seconde parte of our description, opened what it is, describynge the name, nature, oziginal, and parts theof: it resteth cōsequently, to speake of the thirde parte namely, whiche is true Nobility, and what maner thing it ought be.

Whiche may the better be knowne and vnderstoode, if first we carue out counterfeit Nobilitie, and hit which tracketh the true by steth: leaste wee mistake the forged for true, and the

Counter
fayte No
bilitie.

also

The fyrst Booke

false semblant of truthe, deceyue the simple. For herein misse many. Partly, of the Nobles them selues, through selfe loue and concept of them selues: And partly, the common sorte, in reuerencing whom they oughte not, or cherishing those vices with flatterye, whiche hit behoued to reprove with aduisement. Fewe be there, that boldly speake the truth. Whereby eyther Nobles may know theym selues: or others learne to knowe the Nobles.

As truly to Nicocles sayd Iſocrates (the father of eloquence), of tyrantes and heauy lordes. For where priuate and pooze men their enemies accuse, their frendes warne: fewe, as they oughte reprove those, that passe the reſte in dignitie. So who moſte behoued to haue bene best enſoarmed: reſt neglected and vntaught. For fewe accompany them: and ſuche as are conuerſant with them, or ſauourably flatter theym, or dreade with frank and chriſtian freedome to reprove them.

But, though noble mens eares muſt not be launſed: yet muſt they accuſe
ſome

Of Nobilitie.

Come to listen not onely sweete salues,
but true withall. Therefore, that we
maye the better discern the true po-
bles, the apische & chaungeling must
be discouered.

Waynest therfore, and plainly mis-
cheuous are those, mosse vnworthye *The sum*
this name (wherto most impudentl^y *dry sorten*
they entrude theym selues) leude cut^s of coun-
ters and roysters. Who in they^r vt^rterfayte
ter behauiour, apparayle, practises, & Nobility^e
talke, counterfayte a manner Nobility.
In deede affecters of Nobilitye, and
counterfayte riche. With whō almost
now euery corner throngs: whō, who
is so madd to reckon in this number?
Of whō Salomon sayeth in maner thus
Ther be some (q^u he) y^e hauing nought
yet counterfayte riches. For suche are
they. Of no substaunce, lesse possibilitie
basest birth, desperat^e life, most lauish
tounge. For gaine, sometime Gnathos,
sometime Thrasoes, Importunately boa-
sting their brauery, as he in y^e Comicall
Poete. Craking their chetualrous facts
(in nede none) their scales & scarres:
In open mouth & false and forged lyes.

f. f.

Thes

The fyrst Booke

These walowing in excess, masked in
sutes and coloures, with impudēt face
and hard fauour, not walking, but ro-
uing: belche forth no meane matters,
but warres, Princes, emperours, Ci-
ties, castels, realmes. And as Taurus a
smal bird, by report of wryters cōter-
faites y^e Creslowing: so these misers
of no substance, no ability, no posses-
sions, scoope to no base or meane mat-
ters, but commē only of high, princely
and lordlye affaires. And least oughte
should want, scrape to them selues en-
signes of hono^r, & faine thē newe foūd
aunceffours. And rake to thē toz hye
traynes of slaues, or rather troupes of
felons like them selues, to flatter thē,
to shoute at al their testes & sayenges,
who liue of the spoile, snatche, p^raises,
and robberies: th^e living only by theft,
forced by this bloody gaïne and cruell
bauntage, to maynteyne they^r false
and copper Nobility, they^r lewd fame
and wretched glo^rye, purchased from
the beginning by lies and theft.

Which th^{re} halfeⁿy gentlemen I rec-
ken not in my Scrowe. As in whom
resteth not so much as one soate of ho^r

Of Nobilitie.

nessy, much lesse of Nobility. For neither are they borne of good house, nor commendable for any glimse of goodnesse. Wherefore, as Noble noughtye packs let vs ouerpasse them.

Uaine also, and counterfaite is these nobilitie that are priestly, and church nobles. Of whom yet, more question is, then of those other. For, they are authorised by the consent of many, and Nobility of house, & maintenance of their great might. For commonly they are cleped lordes and Princes. For in the church onely comber the chiefeest seates and sees, but coueyt to rule the world in temporal and ciuile causes: wage warres, carye with theym courtes and traynes. As not in name only Nobles, but passing the mightiest princes, in fertilest landes, plentyfullest possessions, and largest dominions. Who would they had rather chose to enryche them selues of theyr owne enherstaunce and patrimonies: then of church profits. which sith they earne not by soluing, plating nor preaching: neither ought they reap. Manifest

Church
Nobles

f. ii.

lett is

The fyrst Booke

is the Popes pollicy, and well knowen
for what wille, they? Roomishe father
and enstaller, him selfe lord of lordes,
hath placed them ouer so manye pro-
uinces. For who doubteth, but in set-
ling these in so many realmes, & king-
domes, he sought his owne honour: &
prepared him selfe a meane to main-
teyne & stablish his vsurped dignitie?
Truly not altogether the best, prou-
ded their parentes for their owne ho-
nour, much lesse for the church, who
hoarded wth plenteous & abundant issue:
their yongest either banished into clois-
ters, as Abbottes, or Abbesses, to rule
Conents: or procured to be created Cha-
nons or Bishops. Bishops I saue, not to
ouersee their flocke, but to foresee they
priuate gayne. So, as they become the
lordes of their bodies, not feeders
of theyr soules. Which for it is vngod-
lye, oughte greatly of the godly to be
plained. For hit is wisshed, ought by
magistrates to be punishyd. But I
can nether disgrace the of the name,
nor title of Nobilitie. But by what
title, claime, or rightfull interest they
shue

Of Nobilitie.

due to be registred in this rewe of Nobles, which here I searche, truly I see not. For albeit the maner and phrase of common speache, hath otherwyle determined: yet, if more we credite the authority of sound learning, then vicious custome, or the truthe, then vanitie and the termes of the rude & ignorant people; of necessitye we must eyther iudge them belyed prestes, or sclauozed Nobles. For if abandoning the world and their birth right, they fled to the church: in that station and calling must they abide. For one sole man must vse one onely calling. And the first right surrendred to late it is to reclayme. Both at once they can not be. Wyth God and Mammon, seruice, and lordshippe, are no lesse contrary, then fyre and water. Neyther, well gouerneth be a spiritnall charge, who entermedleth wyth the worlde. And therfore is it in some common localtes decreed, that none shall beare at once two offices, or practyse two sundrye craftes. For eche dutye claymeth not the halfe, but the whole man.

Except

The fyrst Booke

Except perhaps they will be like those
Serpentes, whiche are sayde to be
double headed, and tailed. For, so
are these double faced and chaunge-
linges, sometime for auantage eccle-
siasticals, otherwhyles Nobles, as me
of al degrees & sortes. For to such (not
vnworthely) *Erasmus* resembled them.
But by their pacience, this state as
euel, & opiniō as false ought be rooted
¶ When the Apostles stroue for lordship
whē y. ii. brethren sued for the right &
left place in the kingdome of heauen,
our sauour otherway wised their am-
bitious lustes and earthly mindes.
For graūted what they fondly craued
nor flatly denyed theyr best. But see-
med in maner to yeld, & yet in yelding
to roote out the affectō. For expressely
he forbids to practise lordship or domi-
nion, affirming it to belong to heathē
princes. Also the deuine Peter (whose
bicar the Romaine bishop hath lately
found him selfe, & opened these a more
honourable gappe) in his epistle in no
wise wil that Pastours or byshoppes
rule ouer their flock. Of the Apostles

Of Nobilitie.

refused to serue the lordes Table, the better to entred preaching: and posited this as a great let and hinderance to others: yf Paule whollie to applye the preaching of the gospel, in maner forsooke y ministracio of baptisme: wher yet those offices are sibbe, & in maner ioynt: truly these most repugnāt charges, wherof eyther chalengeth & occupieth the whole man, with what bond they may be coupled: or how two such contraries maye be applyed to one: none I thinke may easely ymagyne.

Or yf he conceyue, shall not so easelye confirme. Neyther by any indifferent lawe, oughte one selfe member be a thiall of Iesus Christe, and a worldelye lord: a teacher and preacher of God, & retainer of y world. Nay rather, suche a composd creature, is neither simply to be termed a noble man, nor simply a priest. But to speake truly & indifferentlye, is a neuter and mongrell. ye wil happely saye then, shall the bishop or minister be so cloggd to preaching of the Gospell, as he maye entende nought els:

Truly

The fyrst Booke

Trulye, I denye not, they maye also
entermedle with some forreigne af-
fayres, as Moses and Ambrose to deter-
mine doubtfull controuersyes, some-
times trauaile in embassyes, pur-
chace peace, ayde theyr Princes with
theyr counsailes, & frequēt iudgemēts.
But these seeld happē & are no neces-
sarie burthens. But to preache & pro-
claime y^e newe conenant, is their pro-
per & appointed charge. And woe to
thē, if they preach not. They chalenge
also benefices in maner by title, for
their auncestours gaue thē. But other
was the mind, other the entent of the
geners. Namely, that seruent praiers
should incessantly flame. religiō spread
& y^e kingdome & gospel of Christ be en-
larged. To other end if they tended, it
soulded giftes wil fayle. And so the ge-
ners mocked of their rewarde. What
so they willd, thus hath God decreed.
And albeit this ecclesiasticall nobility
ground on Popes patentes, whereby,
both entry is forclosed the poore, to y^e
highest Ecclesiasticall degrees, and no-
ble descēt required of either parēt & all
theyr

Of Nobilitie.

they? aunccestours of suche as shall attaine them: yet sith they haue neyther godlines, nor learninge, their pledges or warrantes: Unworthye are they of this auctoritie, all were they able to vouch infinite descents, and petigrees of their race, and those confirme (as they wont) with their sacramento. Why then? (they will happely aske mee) may not a noble man take charge of soules and preache? What els: if, when he beareth the simple person of a preacher, he disgrace him selfe of the honour and pride of his Nobilitie!. For they ought not bee debarred that kind of life, if faithfully they will discharge their charge. But of ghosts, shades, and Images, my talke entreatheth, that deuoure the Church goodes. Who accompte it vilanous to learne, vile to teach. Such Archbishops, Archpriestes, or Archecourtiers, wee remoue from this rewe of Nobles, as counterfettes and pelwaters. For as Horses engendred twixt a Horse and Ass, are neither Horse nor Ass, but a mixt and myngled kynde: even so are these.

f. b.

As

The fyrst Booke

As worthy *Erasmus* likeneth them. who, whyles they wil be either, proue neither. But, of these bastard Nobles and entrudours to this order, either through vaine vaunts, & false & forged titles: or Noble pyrestes, who ioygne by arte things sundred by nature, we haue sufficiently spoken. Of whome therfore here we entreated, least pickthankes and spies might whisper, we touchd not al counterfait Nobility. And least any mighte deeme this our diuision maymed and vnperfecte.

Let vs therfore nowe returne, to that partition of Nobilitie, that afoze we mencioned: and consyder, if there reste any wante in any parte. For allbeeit those partes of Nobilitie be not altogether bayne and fonte, as those two whereof late wee treated: yet both in auncient and newe Nobilitie wanteth, somewhat. Which shall plainlier appcare, if distinctly we examine either, and seuerally cal them to accompt. For so both shal we attayne what we seke in this reasoning: & the Nobles seing their marke, & knowing how

Of Nobilitie.

how muche they misse it: by eamyng
and leauelinge, may at length learne
by lyttle and lyttle, to hit and cleaue
it.

First therfore encountreth vs Nobility of auncient house, firste entreated of vs. Which both is more commen, and accompted more honozable, and seemth (in maner) of right, to clayme this true glory. For, who honozeth or reuerēceth it not? who gafeth not on it or who highlye praiseth it not? Of hit therfore first wyl we speake, seuering it both from vertue and vyce, and indyfferentlye paynginge simple and single Nobilitie. whereto before I enter yet, I acknowledge some glory, due euen to the naked stocke. And antiquitie, as it honozeth all thinges, so, getteth a rare and synguler Maiestie to Nobilitie. Neyther is it lyttle matter of whome a man bee borne. Sith oft wee see in childezen, not onely the lyneamentes of theyr parentes countenance exprested, but euen in maner, & selfe shap of maners & vertues thyne. So as antiquitie thought such begotten

If auncient
entye of
house be
the true
Nobility.

The fyrst Book

begotten not of men but **Goddess**,
who not onely descended of aunciente
house, but also imitate the aunciente
mear e and maner of life. As sayeth in
Virgyle Dido of Arcas.

I thinke (and not amisse) he is Impe of Gods
Foz, the childe is the fathers Image,
and in maner him selfe: if as in body,
so in minde, hee endeouour to resemble
him. Neither is the phrase straunge in
the Scriptures, to terme **Maiestrates**
and **Nobles**, gods, and **Honnes** of the
highest. We ought also to praise aun-
cientie, sith god foz **Abraham**, **David** and
theyr fathers, shewed mercy to theyr
Childzen: as appeareth evidently in
the bible. And ofte we loue the Child,
as the fathers mirror. But so muche
the more if many his auncestours,
continued the selfe possesio of praise
with continued worthines. **Wher-**
fore, some force to prouoke loue, bathe
the aged memory of wel deserued pa-
rents. Nobilitie also, hath her severall
ages, encreases, and degrees. **Wher-**
fore, as we reuerence age: so, sith this
springeth, spireth, prospereth, and bud-
deth,

Of Nobilitie.

death, hauinge her blossoms as youth,
and ripenes as hoare beares: truly, we
ought and wonte all to honour this
hoarte auncientie of Nobilitie, lasted
thzough so many ages and families.
Chiefely, if the moaze of vertue be not
cropped, but dayly rooted deepeyer.
But sith *Cain, Cham*, the children of *Ia-
cob*, and after *Abolon, Rhoboam*, and o-
ther ill sutes, sprong of holiest rootes:
and the heires of *Scipio, Fabius*, and *Cle-
cero*, proue that Children treade not
alwayes theyr fathers steppes, but oft
degenerate: and commonly it happeth,
the most chaungelinges, mosse crake
the simple gloze of theyr auncientie,
them selues svinge no sounde o2 per-
fecte vertue: therfore, for it is lawfull,
it liketh and behoueth mee, somewhat
to reason, not against antiquitie, but
the vaine confidence of antiquitie: not
of myne owne heade, but the auctho-
ritie and iudgementes of learned Sa-
ges. And as hitherto wee haue pulled
nought from it, so henceforth wyl we
adde nought to it, but his owne, least
with bozowed plummes, it seeme to it
selfe

The fyrst Booke

Self to beautiful. Truly & sincerely, dispatched Aristotle in one word & whole cōtrouersie. Terming Nobility & hap of birth: as an outward oznamēt of & body, not the mind, of fozren purchase not planted oz engrafted in wazdes. And eue amōg thinges fortunate not moſte prised, but almoſte leaſt: if onely the naked name deſcende to poſteritye. Foz beautie many preferre, but rycheſſe all, foz they: greater cominodities. yet otherwyle weene theſe: and flatter them ſelucs with long laſtinge. Foz in any other ſcale weighe they true Nobilitie. what then: Shall therfore this bee deemed true Nobilitye: wyle men weene not ſo. Foz no-thinge (ſay they) hath antiquitie either ſo praife worthy, oz commendable to cauſe it. Foz ought auayleth length of tyme, to the ſoundnes and ſynge of Nobilitie. Foz ought be they happier foz their aged auncientie: all clayme they from Hercules oz Cecrops, and bee moze renowned then Codrus in they: chronicles. Foz what ſkilſ it to deriue your petigre frō Remulus, Brutus, oz the Trojans: if your ſelfe degenerate from

Of Nobilitie.

their life & maners: as Lysander & Lacedemonian frō Hercules, liuinge natheles fraudulētly, & guilefully, & therfore vnwozthy Hercules his like. The great Alexander, Domitius, Galba, & others, who boasted their birth frō Ioue, & would be gods: what els (I pray ye) gaind they, then to be counted mad, and scozned of all wise & sober mē: as Agesilaus kinge of y Lacedemonians, woꝛthely scoffd the phisitian Menecrates, who blusht not, in the title of his letters sēt him, to write this prond & arrogant inscription. God Menecrates to king Agesilaus sēdeth greeting. with whose witles arrogāce Agesilaus offended, wrote backe. Agesilaus king wisheth Menecrates health. Alluding to phisicke his professiō & signifieng he was sick. And, if we will rightly weigh it, to far set our petigræ frō beyond al memory, & therof vainely, to daunt: what other is it then mad ambition? The elder ought, the rottener. For, what is auncientie, but yeares & dust: as in buildings, apparel, meates & suche like, what is ruinous, aged, or hath lōg lasted either is rottē, fine wed or perished, or at least consumeth.

The fyrst Booke

What other then, shal we terme auncient bloud, then gonze, or putrified? as sayde Gregory Nazianzen to lyke effecte.

Blushe to be termed ill, not base or bare
Race is their praise, who longe since rotten
are.

Lo, hee termeth them putrified, festered and rotten in theyr graues, from whom these boast theyr birth. And Cicero in scoffe, rightly termed Pisos aged and auncient Images, smoakie. Vaine therfore is this vaunt of auncient Nobilitie, if nought els renowne hym, but his worne eaten stocke, or empty rebwes of a lawer descents. For, who braiwes in this errour, and weenes him selfe greater for this shade of forreigne happes: is not to bee reckned amongs the Noble and honorable, but rather to bee deemed a foole and fondlinge. But happely you wyl reply, theyr race is not only auncient, but riche and mightie. But therein others eyther matche or passe them, and yet not therefore are accompted Noble. And ryches ofte are blocks, mids the
race

Of Nobilitie.

race to our nobility, and ofte for slowe
the voyage to this true glory: at least
not alwaies further hit. Further, it
may perhappes be doubted, who were
those Nobles, & glorious worthies of
whom these Impes descended. Truly
what maye be sayde, I see. But howe
I maye playnely speake withoute
offence I doubt. For what more
frowarde or stately, then he who see-
meth to him selfe happye? Who is
hardlier taught, the who dreauth him
selfe most fortunate? Plato refused to
geue the Cirenenses lawes, for he coun-
ted it most difficult, to order so welthy
people. Neuertheles, both for it is true
& profitable for thym to heare, neces-
sary for me to speak: my conscience
mouynge me to utter hit, I must not
conceale it. I wishe therfore, all No-
bles would call to minde, & reape vp
out of all memory theyr auncestours,
& progenitors. So shal they finde per-
haps a petygree & genealogy, wherof
they ought rather blushe thā swell.
I asyre not this mixen. Let the selues
searche the chronicles, and theyr pety-

g. i.

grees

The fyrst Booke

grees, and marke yf they: aunces-
tours haue bene murtherers of they:
b:ethzen, as Cain: reprobate as Esau: of
whose house the booke of Genesis reco-
keneth many dukes and kinges.

¶ Whether they haue beene rouers as
Nimrod the great hunter: or tyzantes,
as Nero, Phalaris, & others: Idolaters,
as Thare the father of good Abraham:
persecutours of ch:istian religion, as
Iulian the Apostate, or effeminate & vi-
cious persons as Sardanapalus. ¶ Those
childdren or posterity, haue small cause
to vaunte the honour of they: aunces-
tours, but rather to lament their mi-
serable state. And declynng they: by-
pathes, them selues sue better. And so
begynne to rayse to they: posteritye,
some paterne of true Nobility. ¶ What
sayeth Chryste of the buylders of the
Apostles tombes, and such as decked
the monumentes of the iust: Sayeng,
Had we liued in the times of our fa-
thers, we would not haue bene parta-
kers wyth theym in the bloud of the
Prophetes. Therefore ye are wytnes-
nes

Of Nobilitie:

welless to your selues, (sayeth he) that
ye are they: chldren, who slewe the
pophetes. Fyll ye also vp the mea-
sure of your parentes. O ye serpents
hypers broode, howe wyll ye escape
damnacion: It is to be feared, least he
wyll saye the like to theym, Who
proude of the bloude of they: bloudye
spres, baunte such armes, as purcha-
sed by the spoyles and slaughter of the
good, not honour but dishonour them
no: ought to rayse, but quayle they:
stomackes, and abashe and shame
them. God in Esaye calleth the Israe-
lites, traytours chyldren and froward
broode. This therefore, (in maner)
was the head of the Jewische Nobili-
tye: These be also the offspringes of
ours. For to come nearer, were they
not Gentyles from whom thys: Gen-
trye descended: Lyued they not with-
out god, without law, without Christe
Whiche infamy, though it be com-
men to all, and farther of, not pec-
lyer onely to Nobles: yet pertayneth
to theym so: it is vniuersall.

The fyrst Booke

And thereto this oure talke tendeth,
that such as aduaunce them selues foꝝ
byꝛth aboue others, may linke theym
selues in this commen lyne with o-
thers, and be included in one selfe
throng with every abiect person: not
exempting them selues from this con-
tagion foꝝ theyꝝ Nobilitie. Foꝝ suche
as nowe weene theym selues nearest
god, are the renauntes of this wicked
& accursed brood. So are they of y con-
demned sede of the Gentiles, as al y rest
Which had bene a simple Nobilitie,
had not y pꝛecious crosse of *Christ* our
noblest sauitour legitimate them. But
nearer yet let vs touch this spꝛing and
roote of these noble twiggs. Let vs in
thought ouerrunne & peruse all coun-
treies of chꝛistendome, & see if in anye
of them, appeare anye sparke of true
and auncient gentry. *Italye* the queene
and empyresse sometime of the rest, a-
bundant in pleasures, commodities,
and sundrye blessings of God, howe
large it was, howe litle it is, yf anye
will but recount: he shal finde no sure
signes, no euident steppes of any aun-
cient

Of Nobilitye.

cient Nobility. Not whole townes,
not waste playnes, retayne their for-
mer and principall names: no pure &
whole families remaining. The no-
ble houses eyther ruined, or decayed,
and newe and barbarous bycept.

For that part, whiche sometimes the
Apulians, Samnites, Greekes and Campanians
inhabited, is now the realme of Naples
Latium, Capatgne: Gawle, termed of Cesar
behither the Alpes, Lombardye, Flaminia,
Romandiola: the river Liris, Galiriani: Ticio-
nus, Paue: Egnatia in Apulia, Iuuenacium
as Raymond Martiani notes. So as al-
most at this daye, it retayneth no soat
of antiquity. For it hath bene the pray
& spoile of al nations. Not only in el-
der times mixt wth mongrel and forren
people: as the Greekes, Oenotrians, Moro-
getes, Sicilians, Ausonians, Aborigines, Pe-
lasgians, Auruncans. But also at last, wth
al Barbary: the Lombards, Saracens, Hunga-
rians, the factions of Gwelphes, Gibellines
& others. wherfore, what meruaile is
it, if the priuate antiquity of Nobility
& famous houses be decated: what shal
I say of Spaine which suffered like cala-
mity

The first Booke

mity. First the Carthagians by Amilcar, Asdrubal, Hanibal: then the Romaines by Scipio, Fabius, Metellus, D. Brutus, Pompeius, Augustus: Last, the Gothes & Saracens, confounding & mingling all gentrye. In France alsoe Cefars comming, were not only Druides who solēpnised their sacrifices, sacrificed men, either guilty or innocent, worshipped Mercury, Apollo, Minerva, geuen altogether to sterres spirites, & supersticiōs: But mozeouer a sort of horsemen who wayed continual warre. For not only in euery ci-tye enonges y^e Hedui, & Sequani, & other thyres: but almoste in euery familie were factions, as him selfe reporteth in his commentaries. Hit, when in later times the Romaines, Germanes, and Englishemen inuaded, from Scythia, the Gothes & Alanes from Spaine, Vafcons, fco Germany, the Sueuians, & Burgondions pearred, who chased the rest, & them selues inhabited it: how great confusiō was there (weene ye) of pure bloud: what diuersity of nations: what medley of strangers & inhabitantes: whereby it is credible, that of the firste & natyue people

Of Nobilitie.

people no remnautes remaine. The like plage felt our England when þ Red shankes, Danes, Normans, & Saxons, encroaching first by stolt, or slewe or stained al Brityshe blood. So as now, or none or fewe, true Britains liue. Wherfore, to knit bp my talke, let suche as incessantly boast the auncientye of theyr Nobilitie resolue me, Whether they descend not of aliens. For what manner men those aliens were, I wisist. It suffiseth to say, they were Gothes, Saracenes, Vandales, and such like. But admyt they descend from the originall nacion (whiche hardlye they may) yet were they auncetours Heathens, murderers, and Idolaters. Of of thother drasse & dreggs of men that succeeded, (to suppress the rest) howe much they want of being native nobles (whiche we proued by Aristotle, not to be þ least haunt of Nobilitie) sith they are wise and witty, easely without my telling them selues perceyue. Trulpe, howe cruelly þ Normaynes plagued our countrey, w what trechery the Saxons admitted; to our ayde vsurped þ crowne
what

The first Booke

What p[ri]ny murders they committed
to what barbarousnes thei infected it,
both I sorrowe to thinke, & abhorre to
recount. Neither the Germanes, al were
they of others moſte free, & leaſte open
to inuaſion: were altogether quite ſcō
ſorren bondage: from the Romaines, frō
the Gentiles, & Pagans. For the Sarmatians
and Gothes, wild and cruel people, they
bred in their owne boſomes. What I
ſpeake of the, I wiſhe alſo vnderſtood
of others, profeſſing now the name of
Chriſt. But to what ende tendes this
farre ſet ſearche? To reuoke noble mē
to their original. What ſuch as be aun
ciente, maye with attentine thoughte
peruſe the puddle whence ſpyſſe they
ſprung. Wherin, whether they waile
the ruine and ſubuerſion of their na
tion, or ſorrowe the ignorance, cruelty,
impiety, & ſhame of their aunceſtors:
Let them looke nearer the ſelues, not
boast the. For were they euell, no cauſe
haue the good to vaunt them, al were
they kinges. Neither thinke I them
or oures rightlye termed Nobles, yf
they bee infected wyth the contagy
on.

Of Nobilitie.

on, of they? oꝝ pꝛynall auncestours.
Foꝛ, neyther are they? auncestours
therfoꝛe not vicious, foꝛ they were ac-
compted Nobles: foꝛ they were clothed
in purple, and golde. Foꝛ so, should
Nobilitie be, (as sayd Diogenes) a baile
of vice. Foꝛ, as neither ye accompt the
Aspis, oꝛ Scorpion harmles, foꝛ ye see
them pent in golden Cages: so neither
ceaseth vice to be vice, though dysgui-
fed with golde, and other giftes of foꝛ-
tune. As singulerly sayd Epictetus. As
an Ape is an Ape all weare hte a gol-
den Robe: so neither power so altereth
men, but they perseuer aye like them
selues. Foꝛ, vice is neither masked noꝛ
honored, with the weed, but rather
bewrayed and descried. But, admitte
they were auncient, riche Noble and
good withall. Yet, nought worthe is
it, to haue good auncestours: but to be
him selfe good, is some what, oꝛ rather
all. Foꝛ, as eche man beares the paine
of his owne misdeedes, so are children
esteemd by they? pꝛyuate vertues. Noꝛ
so muche skilles it, who oꝛ what man
begat thee, as whom and what thou

g. v.

pꝛoue

The fyrst Booke

proue and shewe thy selfe. For com-
mendeth it ought thy deformity, y they
were faire: Or supplye theyr riches
thy want: Dought anapleth it thee in
sycknes, that they were stronge and
helthy: Truly, as their beautie, helth,
and richesse, in thy wants serue the
not as thine: so neyther arte thou by
them, eyther richer, fairer, or helthier.
Wherfore well may the vertue of thy
aunccestours, be in deede a president &
spurre to prouoke thee to wel doinge,
that begotten of good thou mayest co-
ntinue good: but by theyr gainst thou
no prayse, but thou practyse lyke.
Sooner shall thy noughtynes eclipse
theyr Nobility, then by their worthi-
nes it shadowed, or thou made better.
This Nobilitie, is others giste, not
thine. who otherwise thyncks, is fond
& wittles. Euen as, who seing the em-
perours or others fleete at Genua wold
weene they were his, & therof boast to
the beholders. Or as y fond riche man
Caluissius Sabinus, who (as mencioneth
Seneca in his Epistles) thought him selfe
learned & mindful, so he kept learned
and

Of Nobilitie.

and mindful seruautes. And deeme
he knew and vnderstode, what so they
knewe. To these may woꝛthelpe be
sayde, that in theyꝝ Fathers armes
lyeth all theyꝝ gennie. As Herode a
Sophister reproched an insolent craker
that all his Nobility laye in his shoes.
Foꝝ then bled they amongs the Ro-
mans, on theyꝝ shoes an Iuoy orna-
ment, shaped like a die. These be ther-
foꝝe foꝛeine happes, and placed in the
rashe dealynge, and fauoure of foꝛ-
tune: withoute the man, indyfferente
both to good and euyl. And oft it hap-
peth, that as of an yll Crow cometh
an yll egge: so contrariwise, not seeld,
of stoute, modest, and godly parents,
descends a Cowarde, shameles, and
wycked Sonne. Whiche well declare
the discentes of the Patriarkes, & kynges
of the Jewes. This proues also the
rewe of the Romaine Emperours,
who so wyll by leasure perbse them.
This sheweth Valerius Maximus, in his
title of vnkindly children. Wherfoꝝe,
not cōtre, not parēts, not aūcestours
geue Nobility: but other whence it
comes,

The fyrst Booke

comes, noꝛ is a thing so rise by al men
to be gaynd. Godly saide Hierom. Not
to haue bene at Hierusalem, but well to
haue lyued at Hierusalem, is woꝛthy
praysse. So, not to be boꝛne of good pa-
rents, but thy selfe to be good, is com-
mendable: and woꝛthiest al praise and
honoꝛ. Be therfoꝛe this Nobilitie of
birthe beloued, reuerenced, and este-
med: be it a stepp and staier to true
Nobilitie: it selfe sure, true and per-
fecte Nobilitie is not. Hereby is it ap-
parent to all men, that auncient fami-
ly, oꝛ discent, somewhat aydeth to this
perfectiõ: but those natheles are farre
wyde who customably and common-
ly are counted Noblest. Let vs
now come, to the sodayne gloꝛy (as
Plinie termeth it) and newe Nobilitie.
Whiche, sith it groweth and clymeth
of it selfe, semeth somewhat nearer to
appꝛoche the tye of perfection. It
may at least, as wel as the auncientest.
But contrariwise it pꝛoues, and other
wyse haue others practised tofoꝛe.
Who by fraude, guile, and deceit, like
ill meanes, oꝛ pꝛinces blinded iudge-
ment,

If new no-
bility bee
the true
gentric.

Of Nobilitie.

ment, bought or purchased Nobilitie.
Of whom presently swarmeth eche
where, a great or rather to great mul-
titude. Amonges the Romans, infa-
mous was the name of newe men.
And not once reproched to Cicero, and
chiefely layde in hys dyshe by Salust.
That he was perdy, a new man, come
from Arpinas, late found, and sent for:
and a Citezen lately grafted in the
Citie of Rome. But, would we had all
Ciceros: who with trauaile, industrie,
eloquence and wyt, would open them-
selues pathes to the attayninge of ho-
nours. But alas, other engines vse
they to bzeake vnto it, other mynes
and pryuy policies, to winne this No-
bilitie. Who, as they enter by a po-
sterne, and wyndowe on the wronge
side: so once entred, proue more skilful
in byces, Couetise, pryde, ambition,
crueltie, then the auncientest Nobles.
As though, farre longer they had lear-
ned in the Schole of noughtines. So
blynde fortune theyr promoter, them
promoted blynds. Whom it content-
teth not, to preferre the yll, vnlesse
with

The first Booke

With aucthoritie shee arme them, to
make them more harmefull. When at
length honoꝝ be wyayeth him, and de-
tecteth hys couerte ragynge Tyranny.
So, who of all other weakest and most
contemptuous, powerlesse and bloud-
lesse, barer then any Irys, coulde hurt
none: they once armed wpth power,
office, and honoure, as a Carynge
Swoorde: learne not onelye of theyꝝ
owne nature to styng, but also
with the edge of their aucthority mur-
ther good subiectes, farre their better,
godlyer, & nobler. And, soꝝ as hongry
flies they crall to office, of the blond &
beggery of y^e impoueryshed, sucke the
welth they wante. So these wretched
bysters, creping first on ground, & (as
rightly Cicero termeth the) euen bratts
of the earth, begottē of them selues so-
dainly with theyꝝ brightnes, poꝝt, and
might, dymne the aūcientest families.
Whose lamps once quenched them sel-
ues invade the regiment. Is this true
Nobility: Is this the pathe to gloꝝy?
Nither may they aspyre, who neyther
dare vouchē theyꝝ father, noꝝ can their
graunde,

Cf Nobilitie.

Graundfather: the eues of all both dy-
nine and humayne thynges: or dare
such, claime the gloriouse & excellent
title of true Nobility: Not only riche,
but good muste they bee, who seeke to
attaine this prayse. Whiche hardely
may they bee, who so vntowardly hie
to ryches. For, true is that sayenge of
the Greekes.

Neuer, vpryght man rashly riche became.
And therfore, of Silla erst in his ruffe
one demaunded how hee might be ho-
nest, who hauing nought by discentre,
possessed so many mens substance. For
hardly proue they good, who sodainly
proue riche. Recorde of Plato in the fifth
booke of his lawes. which Salomon also,
of al kings y wisest proueth. Saieing,
hasty enheritance at first, is neuer for-
tunate at laste. An other dysease eke
haue these new nobles. Namely pride
and vaine boast. Whiles they loke not
whence they rose, but what their coffers
bourd. We say, Bucephalus & Medes of A-
lexander the greate, unsaddled & unhar-
nessed, would suffer his keeper to sitte
him. but once furnished w his princely
horses

The fyrst Booke

hosses and trappers, abyde none but
they kynge bym selfe, snuffinge and
snortinge at all others. So is it wryth
these new found nobles. Then whom
poore and base, none more modest,
peasable, or crouching: but once enri-
ched, whom late they honored, forth
with dysdayne and spurne. Suche is
the chaunge of theyr minde with for-
tune, as hee were not hee, who late
he was. But let them loke to it. I ac-
cuse them not of pleasure. How be it,
he accuseth not Nobilitie, who seuerely
entreateth the euyl, to procure theyr
amendement. For speaketh hee al-
wayes yll, who telleth the trueth,
though freely. It wyl bee woorth theyr
trauayle, bothe agayne, and agayne
to beholde from what puddell they
sprynge. For so God chasteneth Saule,
by pryncing him his late basenes, and
mysery. Wast thou not (or he) anoynt-
ed Kinge over all the tribes of Israell,
when thou wast but simple even in
thine owne sight: and thus lykelwyse
to David, whome entierly hee loved.
From the sheepfoldes toke I thee, to
be

Of Nobilitie.

be prince of the people. Let such therefore as are drunken and reele with the meathe of newe honour, and forget the dungehill whence by God they were rayled, to the type of honour: call to minde theyr fathers coate, and first homely cradles, and not be ashamed of the basenes of theyr natyue byrthe.

If by theyr owne vertus and commendacion of wisdoms, they attayne to this higher room, as many at this day both singulerly learned, and guyleles and sincere in life: then are they truly most honourable, and worthy a higher state. But if eyther by force, as lions, or fraude as foxes, basest and obscured milers be enriched by others goodes: (Ile speake noughte bitterlye of theym, onely this I saye,) as they quickly climed through others wack and misery: so shall they stoope, or rather totter as speedelye. Marius the tyranne grew to suche pride, that he forgot he had bene a smith. But mark the ende of his sodayne glorie. In one daye made Emperoure, the nexte he seemed to raggne, the thyrde he was
h. i slaine

The fyrst Booke

slaine of his owne souldiour, with the
sword him selfe forged. Noath I were
to haade unluckly to the Nobles of our
dayes: but this I wythe, they woulde
ofte and earnestlye consider, whence
they rose, and howe, what way, what
passage they helued theym selues to
nobilitie. Cicero in his oracion for
Roscius complayneth, that vnder the
conquest and empyre of Silla, the best
Oratours, and chosen counsailoures
slayne and beggered, arose a familie
called Gracii, whote accusers, as after
Carrus speld. And likewise, the Cap-
tains, Chrisogons, courtiers of Silla, thir-
sing others goodes, and lyues, ward
sodainely myghtie: and triumphed o-
uer the riches & possessions of noblest
counsailoures. Who coueit to knowe
what late happd in Naples, Milan, and
other realmes, consulting Chronicles no-
thing domine therein, and listning rat-
ling fame, eche where prattlinge of it:
shal learne that Barons, Clerkes besides
others wo:shipfull, were fined partly
in the losse of life, partly in banishment
That straunge ghests succeeded, as ra-
ther

Of Nobilitie.

ther rolled into p annuall possessions
and families of p true owners. Wher-
by this plentiful & fruitfull harvest of
Sillas tyme, was neither at Rome, nor
then onely. But is at al such times, &
wheres, as p private men condemn na-
bles in losse of life, exile, or fine of god-
des, to enter them selves on their pos-
sessions. When new come ghests dis-
place the old inhabitants, wher eether
circumuent other, when they come the
selves heires by forged testaments, or
by fraud for smal value to give to them
selves the inheritance of the naked
neighbour, or begge wardes of the
prynce to ryle p poore Orphanes, or
by any like wycked meanes by others
wraske enriche them selves. These
shiftes and polities have the Nobles
of these dayes, unknownen to p elders.
First to rake to the reuenues of bene-
fices; wherin though the name of mi-
nistery they neither beare nor conceit, Benefi-
yet reape they the greatest part of the ced not
profittes. Bestowing on the topplinge, beneficial
sweating, & swinish ministrie, p smal Gentle-
lest parte & poore. Of which sorte p to many
wanye

The first Booke

Ableye
Crackes.

Servants
performed

many such be & have ben, even y^e blind
see, and such as be in authority, ought
see reformed. That everie man have
wth his labour his hire, his gnerdō
with his charge. Like is their rasinge,
who in the rasinge of monasteries,
sought not the comen but they^r pri-
uate commoditie. Wherby manye
first became and were termed gentle-
men, to whom afoze neyther that wo-
shipfull name, nor so large possessions
were imparted. Whych neuerthelas,
were they good men, franke houseke-
pers, liberal, louers and maintainers
of true religion, saynde by the olde
Tenants: both them selues should be
lesse envied, and others lesse inturped,
and their newe possession more excu-
sable. The third sorte is of Courtiers
retainers and such like. Whiche by the
preferment of their lordes or Princes
gystes, or worshipful marriages, come
to this crowne of worshippe, whiche
also Cicero cōplaynd under the bloudy
darte of Silla and Celsus. When at the
last of noble mens leuantes, good
wth goods and substances were
reft

Of Nobilitie.

refled. Albeit hereinaleso, our country-
ers passe them in height. For they
only in that calamity, were honoured
with such prizes and spoiles. But
these thinke it continuallye lawfull
by flatteringe theyr lordes, and han-
ging on the chiefeest counsaylours, to
watche theyr commodity and oportu-
nitye. To catche the farme or lease
they conceyte, though with the iniurie
of some poore wretch, aged, creple,
widowe, or orphan. Wherof the folly
resteth in Sillas and Cefars, and such as
suffer them leues to be flattered and
corrupted, to wrest from the ryght
owners, by their authorites and com-
maundementes, honours, and posses-
sions to bestowe commonly on the
worthiest. Which Budae writynge on
the Pandeles, compleyneth of Iannes,
hys countrye, being mayster of the re-
quests, borne in Parise of a noble house
and honorable parentes, hath bee it
nobler for hys learninge then hys
honour. Whiche I am not here agree-
ued to wryte, for that mischiefe farre
spreadeth, and extendeth to many
persons

The first Booke

persons and places. What both they
may be condemned by the authority of
so honourable person, and ashamed of
so iust complaint, and by wyledoms
and counsel renoked to a better mind.
By Clecros minde (q he) the chiefest
courtiers, in maner pynces eyes
and eares, and enen of their pryue
counsel, in preferringe vnseete men,
& enstalling lozelles in chiefest benefi-
ces, highest offices, & other ppyles of
vertue (iustice treating thereat) seems
to haue seared their names with per-
petuall infamy, and to haue staynde
theyr memoire wyth fretting and vn-
anoydable enoye. For what may we
thynke of them, to whom the Prynce
hath credited the seasonynge of yonge
lutes, Of partiall eyther for hate or
affection, ouerpasyng men of greates
discretion and approued trewe, they
entrude to suche charge eyther drea-
mlike doltes, or loselles, most vnwoy-
thye that credyte: or sometime not so
woorthypful, as famous for the yf pray-
er of all men to bothe. Of which sorte
are some pernicious mock Casos, who
famous

Of Nobilitie

the good more from y^e teeth forwarde
then with their heartes. Who seeme
to me, to shewe as many scarres in
their foreheades, as eyther they prefer
such, or suppressed worthy men, with
the mockery of their prince. Yet,
what horrible mischeues haue such
brought: Howe much misery hath
happened, for the default of wiser and
more worthy teachers: All this his
talke, referreth to the wordes of Cice-
ro, wytyng to Atticus that Pompey
banged his name for ever, in prefer-
ring by his authoritie one most vni-
worthy to the Consulshype. But the
sonne of Aulus (w^h he) so bebaueth him-
selfe, that his Consulshype is no con-
sulshype, but playnely the sclaunder
and infamye of Pompey, who prefers
him thereto. Thus is hit to true, both
that promotions are bestowed on the
vnworthy, and that theyr faultes are
imputed to theyr promoters. For
which onely cause, we haue also seene
in England diuers excellentes, good, and
goodly Nobles, deadly hated and de-
famed, for placynge vnder theym yll
and

The first Booke

and rauening rulers and officers.
Whose auarice turned not to their
awne harme, but to the discredite and
death of theyr innocent & guyltles pa-
trones. Wherefore the true Nobilitie
(and chiefly princes) must be circum-
spect, to whō they credite the gouerne-
ment eyther of priuate or publike af-
fayres. For if oughte happen ill, to
them the gaine turnes, the shame and
checke to their placers and preferrers.
For lighteth euer the blame and
punishment, on those, whose is the
fault. But I ouerpasse our home hap-
pes, and soares. Muche is it to be fea-
red least these Gigantes broode, earthe
byrdes, dunghil Nobles, prone & tray-
taures and plagues of their countrey,
and treade vnder foote the common
wealt. In Homere Achilles ragynge
createth, for vneuen honoures were
layde on vnable porters. For plaine-
lier ought prophete th the neare & ap-
proching death of cities and realmes,
then like account of good and euell;
and (as Plato sayeth) vneete shoul-
ders charged with vneuen payse.

But

Of Nobilitie.

But, how great storms and Tragedies,
these new found Nobles stirre in com-
mon Weales, histories wyll easily
teache: if any man wyll either unfold
the records of aged memory, or search
and see the later presidentes. But to
repeate so farre of the aunciente pa-
terns, it greueth me truly: chiefly, for
I meane not to dwel in any one part,
but hie to other. And, to reuiue and
rub bp greene soares, is both odious,
and superfluous, for they are grauen
in the greene memory of all y^e quicke.
Certainly, somewhat there is, that all
vniuersally enuie the honours of vp-
starts: and abhorre them as pernici-
ous to commō weales. Neither cause-
les is it, that Historiens, Poetes and Ora-
tors, alwayes playne it in theyr mo-
numentes. For not to touche here Ca-
ria, in times past moste flourishinge,
ruyned by the multitude of new Ri-
lers: Let vs weighe the complayntes
of Oratours, in the Noblest and aun-
cient Cities. Demosthenes chiefe Ora-
tour of Athenes, of all wyse men elo-
quentest, of all eloquent wysest, wy-
teth,

The first Booke

seth, that when Nicias, Aristides, and
other Demosthenes, and other auncy-
ente Gentlemen, governed the state
of Athens, they ruled farre & neare:
And thre score and five yeares held
(in manner) a Monarchie, wyth the
consente of all Greece. Had in theyr
treasure, of spare money, more then
tensse thousande Tallientes: The
Kinges of Macedon at theyr becke, ma-
ny noble shrines of victorpe, (after
happely atcheued Conquests by lande
and Sea), erected, the Common buyl-
dinges mooste sumptuously furnished,
and pryuate homes neglected. But,
since the people and newe men pre-
ced in place, who attended on pryuate
mens beckes, not serued the common
wealth: the Monarchie of the Grekes,
swerned to the Lacedemonians, the com-
mon dignitie waned, pryuate profyte
grewe, sodainly of base many became
Noble, of beggers riche, the beggered
faine to become their maues, and for
refectio to take & reuersio of their ta-
bles. Whiche selfe same reporteth Iso-
crates in his oration of peace and other
where

Of Nobilitie.

where. Of þe Roman state the Poete Na-
thus thus wryteth as mencioneth Cicero.

Hope happi so soone ye wacke your com-
munealtie.

! New lawiers ruled, fond princocks grew
by stealth.

Also the Romyshe youth, that they
onely might geue voyce in elections,
wonted to tumble the auncients ouer
the bridge. who once dispatched of ho-
nor, lyfe, and dygnitie: so the with
new men stirred factions and discorde.
As also it happened in Rome vnder
the Papacye: And namely in Iulius
the seconds tyme. Who, from the
Dres, (where wth hee wanted to
earne his ahouse halfe peny) lyfted
to the hyghest honor of the chiefe see,
filled all Realmes wth warre, tu-
mult, and rage. Then whome, that
Church had neuer senter Champy-
on. Wherefore, lyke as (as grauely
warneth Paule) a straunge unknowen
person must not be admitted to mini-
ster in the church, as commonly proud
& ignorant: so in governinge the state,
none more insolent, none more intol-
erable,

The first Booke:

terable, then new and skilfulle nobles:
rayled from the Carte to the Courte,
from the rascalles to the Nobles, or to
any rule or excellencie of Psephytie.
Whom not unsecretly, with Homere
may wee Imagine bozne of Oke and
Flint: both for theyr basest birth, and
theyr Flintie and Iron harte. As
wel Eustathius, the playnest interpreter
of Homere, blaseth it. For this is moode
true.

Nought soiuwerer then a shrub, when once
hee springth alofte.

For, so giddeth and ouerbeareth him
the prosperous gale of Fortune, that
(in maner past him selfe) he forgetteth
what hee was, what hee is, and what
hee ought hee. Where in deede howe
much hee higher hee is, so much hee more
lowly, humble, and gentle, should hee
shew him selfe. These so enchanted
and drunken, with the charme and
Hippocrate of new honour, I wishe to
imitate the humble highnes of Aga-
thocles: a needfull president for all No-
bles to follow. So shall they both bee
wonderfull of theyr former state, and
not

Of Nobilitie.

not shake or trouble Common weales,
and aspire to the hygher place by
vertue, not vice, by industry, not ma-
lice, or pollicy: and hit gotten gouerne-
ment iustly, modestly, and vprightly. For
he though the Sonne of a potter, yet
cald to the Crowne of Sicyle, not forth
with proudly dysdained the rest, but
surmounted them all in humblenes:
not shooke, but settled eche state: not
haunted hee was kinge, but playnely
professed, he was once an earthen pot-
ter. Of whom thus writeth Ausonius.
Men say, King Agathocles fed in potters
plate.

And charged with Samian claye, his table
where hee sate.

Myds which, his golden Chargers seru'd
in would hee see,

And myngle all in one, his pryde and po-
uertie.

Wherof this cause he gaue. I loe, who now
am kynge

Of Sicyle, late of potters poore, as simple
of sprynge.

Learn hence, your Reames to seruence
as that clyme

And

The fyrst Booke

And honourd begger know thy forme
tyme.

For on his table, besides goblets, he
caused also earthen pots to be placed,
which in maner of encouraginge, he
wanted to shewe to younge men. And
pointing to the earthen, said. Suche I
made. Shewinge the golden. Suche I
make by travaille, diligence, & courage.
So had he ever tofore his eyes & base-
nes of his beginninge & science. Least
at any time, puffed up by prosperitie,
he mighte forget his olde beinge, and
proudly disorder, & confounde all thin-
ges. Suche Agathocles it is expediente
oure newe Nobles bee. Which would
they, it were to be wished, they were
more, and they greater estimatione
by all meanes procured. For none but
blessed, wyl not love & reuerence them,
in whom vertue shineth, & the nobilitye
of honesty glistereth. In whiche sorte
of praise that heretofore haue ben, and
presently are many singular & excel-
lente: is none so denoyde of common
sence, who heareth and seeth not. For
meant I by my longe talke, to dys-
proue there were suche: but to shew

Of Nobilitie.

that others (of whome I feare the
number) are no righte Nobles . For,
whereas tofore wee dented, the onely
Nobilitie of birth, to be hit wee seeke
and misse: shal we thinke this what is
it be, new or olde, cloggd wpth byces,
to bee hit? If any bee perhappes, who
stole vp by shifts and sleights, feedes
on myschiefe and rauenynge, lyues
by and in slaughter, who is a bane and
burthen to him selfe and others: bynt
shal wee deeme a righte Noble mane
Whiche may Stoically bee sayd of a flane
and thral of byces, a wordly foole, or
who is in deede free, wyle, good, or e-
uen a man at all. But I referre the
Reader to Ciceros Paradoxes, there gra-
uely discoursing them. Wher he shal
learne, that the rycheff, best bozne,
beades of cities, whom graden golde
and Tapistry, Images & Tables honour:
notwithstanding, if they defraud any,
gape for others right, forge Testaments,
couerte or catche others goods, thral
thent selues to vices, not chiefly reue-
re vertues: are fooles, though costly
and courtly: poore, notwithstanding

Victor
Nobles

they

The fyrst Booke

they: groaning chesses, y^e barren mind
ded, most filthy slaues, and to conclude;
beastes. But that reasoninge I leaue
to the Stykes and Cicero: the readyng
to good and studious Gentlemen.

Hether to haue I seuerally discour
sed certayne partes of Nobilitie. Both
that auncient, whiche is borne wth
the man, and this new, which spryn
geth from it selfe. Wherin, if eyther
the firste haue no other grounde then
blond, or this laste bee purchased or
maintayned by yll meanes: wee haue
farre remoued eyther from the true, &
lively counterfayte of Nobilitie.

If ther
oughte be
any estate
of idle
Nobility.

Now toyntly com what farther wyl
we suppose of either. And ouerpassing
other faultes, wherto it wents to bee
thraill, consider (for wee meane to era
mine all poyntes as farre as seemeth
good) such a Noble man, (if any suche
be) or (if none suche) imagine him, sith
either he might or may be: who is nei
ther enflamed wth cruelty nor chased
wth anger, nor boyled wth ambicy
on, nor whelmed or ouerborne wth
couettise, nor rakes by boke and croke,

nor

Of Nobilitie.

no: purchaseth by force, fraude, or like
croked meanes, his forged Noblesse,
no: encreaseth it gotten by disloyall
practises, inturges none: but mayne-
tayneth him selfe and his, wth hys
owne goodes and enherytaunce, with
them contenteth him selfe, in them re-
poseth him selfe: but yet neither appli-
eth any study, no: gouerneth any com-
men charge, but licēciously roames in
ryot, coasting the stretes wth wanering
plumes, hangd to a long side blade, &
posited in silkes. And so braue vaunts
him selfe to y^e simple sorte, garded wth a
rout of seruāts. Earns nought but
customably, & courtlike to entertaine
gentlemen, to cal the king his lord wth
it. or. iii. French, Italian, Spanishe, or such
like termes, to greete a stranger, and
knowe the courtlike titles, your lord-
ship your grace, your maiesty, bestow-
ing them in conuenient times, & with
courtly grace and bravery: to be short,
in feasting, dainty feeding, ryot, Venus
felts, Mars combattes, huntinge,
hawkinge, dise, & Tables, nought do-
ing, at home sleping, abroad toyeng,

The fyrst Booke

yll weares and wastes the good while
ouerpasseth whole daies, & most parte
of the nights, in vaine & fruteles try-
fles: This noble man cōsider we, and
the we what we iudge of thys idle and
voluptuous life. For the not spoiling
others, for the mayntenance of theyr
p̄uate pleasures, not to prayse, were
hard. But in flowing with licentious
idlenesse, applieng no honest labour or
exercise, w̄ such one crime & guylt they
stayne thē selues, as cōpyseth thother
& is deend the mother & beldame of al
mischieues. For, fyrst they offende in
neglecting artes, & contemning lear-
nyng: traitours to al noble knowled-
ges. Whence springeth ignozance,
linkd with contempt & hate of al thys
And, for the motion of ȳ mind ceaseth
not, but is euer busyd in some what:
It happth, that eyther in base & fruit-
lesse worldly trifles, or thefts, or extor-
cions, or innumerable mischienes, their
deuices are spent. For Cupide but they
chase idlenes, hath losse his bowe, nor
quenched ȳ flames & brands of lust.
Wherfore, though a while it neyther
iniury nor wrong any, yet will it spede

Of Nobilitie:

Ipe, bathe purchase infamye to the good, stayne to the chaste, and blemishe to the iust. So as now it is not ease, but the concourse, medlay, and synke of all sinne. But let be this armie of vices, wherewith idlenes wonteth to be garded and accompanied. And enquire we onely of an Idle noble man Truly, yf any be that neither knowes noz coueytes learning, noz in trauaile of his body, oz exercise of mind, passeth the course of his weary life: but spendeth his yeares in pleasure ease & rest: hauenteth plaies, feastes, bathes & banquettings, and bseth this vicious trade and custome: (though spending onely on his owne stocke, his fathers gyfte) noz seeketh oz compasseth, but how to rise nobler, richer, oz welthier: noz is beautified wth any excellent ornament, al be he not spotted wth monstrous cruelty, couetise, oz mischief: yet so farre am I from deeming him a ryght noble man, as I allowe him not so much as one ynche of Nobility. This heare all ye Nobles, both newe and ancient: and soz it is true, credite it. What

I. II.

Nobi

The fyrst Booke

this careles, sluggyshe, and rechelesse
nobility, repugneth wyth the lawes
both of God and man, and oughte by
the same be punished. Yea, playnely
I p[ro]fesse, any suche vocation p[re]scri-
bed in holy wyte, coulde I h[er]to
neuer fynde. For it suffiseth not eche
holde what he hath, and that enioye
not spoylunge others: no: he dischar-
geth his dute, who onely not hurtes:
but who faythfullye perfourmeth not
what God commaundeth, is gyltye
and accessory to haynous cryme, and
in daunger of iudgement. For all we
are charged to labour, not licensed to
sytte and slepe by our gotten goodes:
not to content our selues with others
laboures, but forced to bende our bo-
nes to the croked plough, and sweate
at worke. For as soone as Adam mans
fyrst parent fell, forthwyth he heard
God the mosse wyse and iust lawge-
uer, pronounce thys smart sentence.
In the sweate of thy browe shalt thou
eat thy bread. whych extendeth not to
Adam onely, but generally to al Adams
and all hys posterity, no man, no nob-
le

Of Nobilitie.

ble, no King, no Emperour exempted.
By this curse are they charged to labour, in the sweat of their browes, to eate theyr bread as the bindes of y^e almighty god & lord. But it nedeth not (say they) they should moyle thē selues with needles & superfluous toile. Sith by gods hand al necessaries are abundantly ministred thē, al thinges plenty with them, & sufficient left of theyr parents, wel & worshipfully to mainteine them, and furnysshē theyr estate. But if they scoyne to beare this yoke of labour, with Adam, with theyr fathers, with theyr brethren, if in slouth idlenes, & lassnes they suffer houres & daies to slyde: they shal yeld to god the most seuer auditour, accompt of theyr mispent time, al wer they Cresus, Crassus, or Midas, and possessed syluer Mines, golde mountes, all beare theyr Chayne, Brooche, or Jewell on theyr carle. And though perhappes of custom they presume, this ought of right pryncple bee pardoned them, and neyther accompts of theyr lyfe misledd nor tyme losse, nor syne for theyr
Idles

The first Booke

Idleness exacted: yet, wil they be faultlesse, wil they escape unpunished, they must attende, not what is licensed or permitted amonges a few men, but what by Gods worde they may. For this gappe opened not lawes, but licentious custome, not ciuile ordinance but corrupted tymes. Reuerende antiquitye not vsed, nor meante it. But more by deedes than wordes, and yet by wordes sufficiently, condemneth this lewdnes and ydleness in gentrye. Hit is therefore labour worthe, to displaye here the aunciente, busye and paynfull life: that our Nobilitye may euer cast thei2 eyes to this antiquitye, and hit propose theym selues for paterne. Fyrste the Iewishe Wyrces sawe this laborious lotte of Adam, pertayned to them as his posteritye. As the Noble Noah the Tyme setter, Abraham and Isaac well imyers, Iacob the shepheard, as all the rest: eyther shepheardes, Husbandmen. Artificers, or earnest toylers in some fruitefull traualle. Not to ease effeminate, or nice with pleasure, lashed oute (as Penelopes woers

Of Nobilitie.

woers, they? welth in feasting & ban-
kettling. Shall onely these men then
exempt them selues, from the law in-
differentlye geuen all men? With
these Patriarches so thoughte, and that
taught by they? lines: shal not our no-
bles measure them selues by the same
meatrod of manhood? Who, would oz
could they read aunciet monuments,
should sufficientlye see what were the
trauailles of the Pagans, w^h howe many
labours their life was laden: how idle-
nes was alwayes punished in whatso-
euer estate, degree, oz dignitie, and
that by some commodious trauayle,
and commendable sweat, they earned
this name and honour amonges they?
people. For albeit some Romaines bozo-
wed their forefathers names as y^e Vi-
tellians, Antonies, Manilians, Naucians, Ser-
gians, Cecilians, Cluentias, Iulians, Acmilias
who deriued their surnames either fro
Eneas oz his sonnes, oz felow exiles: oz
of y^e Sabines, oz other aunciet people: yet
both endenored they stoutly to deserue
the, & were for y^e most part, farther ter-
med either for their excellēt wisedome
sages

The first Booke

Wages, as the Catons, Brutes, or surnamed of other vertues. As amonges the Greekes some Beneficall, Brotherlye, Sauiores, amonges the Romaynes, Godlye, Favourers of the Commens. Or of conquered citie, as Coriolane, Isaurike, Numidian, Asiatike, Achayke, Macedon, of such realmes and citie. Or of other noble feates either of warre, or peace, as Runner, Lingerer, Chaynd, Valiant, Conquerer, and Drusus, for he slew the king Drausus: and Valerius the greatest, for he reconciled the lordes & comens. Or of their sugred eloquence, as Pleasant, wel spoken, Attike, and others infinite. As they therfore, not for they were riche, meante to wither in idlenesse: so nor ought oures, for they be noble warre starke & stiffe. May rather, so much the busier it behoueth the to be in all exercise, as wel of minde as bodie, to suppress growinge vice, and cutte of the buddynge baytes of enell, whiche the pooze wante. To chasten and subdue theyr bodyes, that they become not to wanton, with the abundance of fortunes gistes: & finally so maister them selves.

Of Nobilitie.

selues, as they may honest their stocke
answere they? name, accomplishe the
great expectacion conceaued of them.
Least otherwyse they become desper-
ately vicious, lycentious lybertines,
wantonly scoward, excessyue ryche,
noughtily Nobles, and altogether dis-
solute. With hereto their many bailes,
and slipper traynes allure them. Let
them peruse the whole bible. Yet shall
they not (I thinke) finde any Idle de-
gree instituted, or once named of god.
In Moyses, and the Christian common
welth, Kinges, Judges, Souldiours,
and riche men haue their roomes. And
to eche sorte they? charge prescribed.
Of whose number if Nobles bee, (as
if they wyll bee, they muste) they are
doubtles bounde to they? labours and
tares. Plato and Aristotle in ordeyninge
they? Common Welthes, admitte no
Idle state, nor fluggishe Nobilitye.
Let appoint all eyther husbandmen,
or Craftsmen, or Marchants, or hired
Seruants, or wardeins, or gardeins.
But what is the cause, why Nobles
may not labour? For they be honora-
ble?

The first Booke

ble: But, are not all worldly creatures, howe much more excellent and precious, so much more enwrapped in restless labour: Nothing more honourable then the heavenly army, the Sonne, the Moone, the Starres, nothing in the whole worlde more beautifull or excellent. Yet leapeth the Sonne forth as a Gyant to ruine his course. The moone taketh charge of y^e night, & serueth men, plants, liuing creatures. The starres rise and set. To conclude, euery creature labours & travels. For, even the noblest beasts, and Princeliest fowles are bounde by this law: and most wretchedly captiued to dayly & nightly toyle, if they happe on myserable and cruel lords. Of fowles the Eagle, of beastes the Lyon, and Elephant, of tamer beastes, Tiren and such like. To whom, (besydes the shadowed Images of certayne vertues, which y^e vniuersal cōsent of al wryters aloweth them, as of swiftnes, strength, stomake, godlines, Justice, Prudence) this is peculier: to digge the selues and theyr whelpes caues, to purue y^e theyr
foode

Of Nobilitie.

foode and other necessaries, with their owne labour. None of them, that eyther flyeth not, as Eagles, or earcth not as Oxen, or gallopth not as Horses, or senteth not as Houndes.

Thus reasonles beasts perfoyme their duties, and denie not the Noble man at due tymes, theyr woll, mylke, labour, and Seruice. They are euer prest to serue hym, beare burthens, suffer strypes, daye and nyghte are plagued, and yet shyynke not from theyr dutie. Shall onely then theyr Lorde, (Wise beastes labourynge), sitte Idle and sluggyshe? Credytynge them (whyle hee snozt), to feede so many hongrie malues? In hope, Fortune wylly fysh for hym whyle hee sleepes, and poore Cattell brynge home bys wantes, and in maner poore meate in bys month? The Lorde sayeth the Fowle was made to flee, and man to labour. Where vnder (Man) hee encludeth all estates. Salomon the wyldest pryncer, possiteth them not to these Wyncely creatures, but to the symple Ant, Sayenge, goe
sluggard

The first Booke

huggard to the Ant, marke her paths,
so to become wise. Without master,
teacher, or chaster, shee prouideth her
foode in sommer, and in haruest stoa-
res her barnes. How longe wilt thou
sluggarde snooze: wilt thou neuer a-
wake: Loe Salomon deemeth a sluggard
worse then the Ant. But him termeth
hee sleepe, who but a litle slumbers,
and somewhat lazely retcheth oute his
armes. Loe man lifted to honoz, vnder-
standeth not, but is resembled to
beastes, and compared to brutish crea-
tures, as songe Dauid this kinges fa-
ther, the kingly prophete. If then the
scripture, by proposing vs simple crea-
tures prouoke vs to worke, if it be suf-
ficiently and euidently proued, that
eche excellentest creature in his kinde,
is not for his Noblesse exempted from
labour: noz ought the priuilege of No-
bilitie be pretended, for an excuse and
bayle of Idlenes in oure Nobles, to
purchase them vacation, and (as for
wozne souldiours) a passeporte. But
rather the better and Nobler they are,
the more ought they vpraise their cou-
rage

Of Nobilitie:

vage therto. As stronger beastes bears greater burthens.

Will you then (wyl some happely say) set hie bozne lordes, to plough and Cart: I cal them not therto, but onely prouoke them to labour. The certaintie and specialtie I limite not. Howe best, if I shold moue them to the practise of some honest art, or euen of husbandry, what hurt? For, no therein should they beginne any newe presydent, no greatly disparagethe brightnes of theyr hono: if eyther they credite antiquitie, or examples, or the manifest reasons of wyters, and the sound iudgement of the good. For, to speake of husbandry not what I thinke but knowe, and haue red: antiquitie thought nought moze liberal, nought worthier a Noble man. For was bit erst, as now, counted a base and contemptuous state, which Consuls, lordes, and Princes, whiche kinges and Monarches couested. Whiche to proue, first of the Romans, and then of others wyl I borrowe somewhat, which may serue to double purpose. Bothe, that
our

*Husbands
dry not
dispyed
of the an-
cient No-
bilitie.*

The fyrst Booke

oure Nobles maye imitate the labori-
ous antiquytie of the auncpents, with
lyke successe: and also to shewe, that
euen the auncpenteſt Nobles, eſteem'd
and vsed tyllage. For, we reade,
that euen from the Ploughe to the
Senate, from theyr Coate to the Coun-
cell, from Tyllage to offyce, ma-
ny ſtoute and worthy men were calld.
For. *L. Quintius Cincinnatus*, then held
the Ploughe, when newes came to
hym, hee was choſen Dictator. Cato
thelſder writeth in *Cicero*, he was mer-
ueuſouſly rappt with the loue of Hus-
bandry, which hee affirmeth moſt ſibb
to a wyſe mans lyfe. And therefore
many, for theyr merueylous and in-
credible delight therein, gaue them-
ſelues many ſurnames, whyche for
honours ſake deſcended to poſterytie.
And thoſe not baſe or obſcure fami-
lies, but euen of the Nobleſt and moſt
famous. Hence came the ſurnames
of Hoggyshe, Sheepyshe, Affes, Swiniſhe.
Hereby, of the pulſe Cyces was Tully
named *Cicero*, of peaſe *Piſo*, of beanes
Fabius, of Lintelles, *Lentulus*, and lyke
wyſe

Of Nobilitie.

Wise dyuers other. For the *Lunians* refused not the name of herds, the *Valerians* of milkers, the *Licinians* of spriggs, the *Statilians* of bulles, the *Amians* of Goates, nor the *Pomponians* of Calues. Nay rather they chearelye culd them as honourable tytles, and carefullye retaynd them, to them and theyr posteritie. And thus muche of the *Romans*. Nowe somewhat of others. *Homere*, in whose tales (yf they bee tales) is formed and shaped the Image of the auntyentest manners, Imagyneth in hys *Odysses*, *Laertes* the olde man, the Lord and King of *Ithaca*, the father of *Vlisses*, deluyng, tillinge, sowinge, and dounginge. That the practise of husbandry was also familer to Kinges, the example of *Cirus* the younger, proueth. Who accounted it no stayne, paynefully with hys owne hands to sowe whole feldes, to graffe in his Orchardes, cut & border flowers and Herbes in hys Garden, and curiously to plant hys trees in seemly order. Nay, when *Lisander*, the *Lacedemonian* Legate, came to him with

The first Booke

With presents, vaunted to him, that
all bee sawe, him selfe had solwed and
set. Whereat he wondring, and view-
inge hys purple Roabes, hys bodie
beautie, the sumptuous *Persian* orna-
ments, embawderyes of golde and
pearle, amased cryed out. Justly *Ci-
rus* men deeme the happy, sith in the
vertue and Fortune meete. For so al-
moste translated it *Cicero* out of *Xeno-
phon*. Wherefore learned men, for they
see this labour greatly accepted
and honoured of the *Consuls* and lordes
of *Roome*, and the auncient grekes and
kinges, thinke it not vnmeete or vn-
sittinge to oure Nobles.

Noble
mens chil-
dren
taught
arte.

Further, not so vnseemely seemeth
it to many Sages, that Noble mens
sonnes should learne some arte. For,
sith Fortune standynge on vnstable
wheele, & in smal moments sweyenge
vpside downe, bothe may & wonteth to
chaunge her cheere: it may happe (saye
they) to home pleasaunt and mery shee
rayled to the highest fane of honour,
the same frowning and froward, shee
may whyrle lowest. *Dionysius* kinge of

Sicily

Of Nobilitie.

eyle, deposed from his kingdome, was
dyuyn to kepe a schoole. And whers
tofoze he ruled men, ther ruled boies
So, if any tyme they want, they haue
wherewyth to succoure theyr nede.

Foꝛ euer the arte magnetayneth the
artfman. But neede they not? Theyr
arte lades thē not. Noꝛ is any burthē
lighter. Therfoꝛe, that once foꝛesa-
thers dischargd the Nobles of baser
craftes, was not foꝛ they shoulde wa-
lowe and freese in ydlenes: but to prac-
tise warlike seates. and employe good
artes. Foꝛ not all artes are base and
filthy, so as we ought be ashamed of
theyr knowledge. This therfoꝛe is
(as I haue sayde) the aduise of many,
deeming not altogether euil, noꝛ as
me seemeth wholly to be condemned.
Foꝛ heretofore both the custome was,
and by wꝛitten lawe decreed amonge
the Athenians, that chyldzen at thage of
discrecion shoulde be brought to occu-
pacions, the instrumentes of eche scy-
ence layde before theym. Where, so
whatsoeuer tooles anye voluntarilye
kanne, those was he taughte. Where-

k. l.

foꝛe

The fyrst Booke

Wherefore, if Noble ymages woulde
spende some porcion of theyr youth, in
learninge any profitable or commenda-
ble arte, it were not discommenda-
ble. Naye rather, theyr earnest will,
and modest labour, were hyghlye to be
praised. Forasmuch as, therby nought
shoulde they lessen theyr estimaciō, and
yet prouoke many others by their com-
mendable example to greater diligēce.
At least, this rather ought they do thē
nothing, or liue idellye. So shall not
theyr childhood and youth passe wholy
fruiteles, & many vices shall they kyll
which ydlenes to fertile of sin, breeds
Right oft hane I heard many Nobles
cloyed with ease, complayne their we-
rines. Knowing not howe to passe the
long dayes, & therfore wishe the shorte
which plaint shall cease if herein they
will sometime vouchesafe to exercyse
them selues, and taste the common tra-
uayles, miseries, and grieues. So shall
they both better spare y crooked plow-
man, and them selues enioye not alto-
gether vayne delight, & mock the time
with profitable pleasure: to conclude,
please

Of Nobilitie.

please lesse the selues, god moze. But other I confesse, & those mooste weighe-
tye charges some haue, chiefly p^rinces
Who be they good, care, holwe, coun-
saile, watche, commen with theym
selues, their counsaile, while others
chiefely they^r subiectes, careles snoze
at home. Which duties of Nobilitie,
(god willing) I will prosequute in my
other booke, as occasion serueth.

But hitherto I assent to this opinion,
so it want a couetous & nigard minde
and measure be vled, and other pooze
labourers not pinched of they^r profite
and this trauaile, referred rather to
the refreshinge of they^r myndes, then
the heappng of coyne.

Busines neuer wanteth a noble
man, yf he caste his eyes through bys
house, through the common wealth.

Chiefely, yf inwarde he behold bys
mynde, he shall ever see somewhat, to
be learned, vnlearned, known, vn-
known, folowed, fled, amended, alte-
red, and wyth all care and heedeful-
nes to be pursued.

But

The fyrst Booke

But herein haue I dwelt the longer,
for I would perswade, that no sorte of
honest labour ought be despised.

Chiefely, sith the aunciente Iewes, Ro-
maines, Greekes, lordes and kynges, re-
fused it not. But (howsoever) labour
they must. For Paule chargeth euerie
man to abide in his callinge, and not
betray the standinge by God credyted
bym. The lawes beare not dyoanes,
but punyssheth them. Erasmus also enstruc-
tyng Charles the fyrst, deemyth slouthful
nobles, & vnlearned Princes, worse
then Holters or Hindes. If any ther-
fore passe the boundes of his callinge,
and forsake his duty, preferring idle-
nesse before trauayle: he is neyther of
God calld, nor of men ought be placed
in this reuerende roome. But the de-
sire of bryfenes, and the long residue
of our purpose, reuokes vs from the
chase of this false and shaded nobi-
litye. When as yet we had but entred
to it. In blasynge whiche, notwithstandinge,
we were therefore the longer
that we myght be bryfer in the rest.
For thus the contrarye knowen, the
true

Of Nobilitie.

true, most honourable, and royall nobilitie brighter shyneth. We haue shewed therfore, that farthest wander from this scope a lewde sort of registers and mocknobles. Onely in name and title, not in deede Noble. As farr wide are they, who are toyntly pyrestes and Nobles. For alwaies are these well borne gentlemen, muche lesse vpyrestes and slippes the true Nobles, chieflye if eyther firste they rise by crooked meanes, or risen geue the selues to yll practises. To whō toyne those y lyue in idlenes. Now therfore must our nobles diligently endeour, to shonne this counteysayt descried noblesse, and embrace the true, For hitberto, in miserable maner hath it swerued from the auncient state, and lost her former flower and dignitie. which howe it maye be recovered, and perfectly restored, henceforth we must treat.

THE SECOND booke of Nobility,



Who therefore
these foure soz-
tes, as bntwoz-
thy this honou-
rable title, are
wozthely relect-
ted frō so highe
honour: Who
so, in al his maner and trade of lyfe,
is most vnlike them, most resembleth
a noble man. Who suttelye insinua-
teth not him selfe, so: such as he is not
who is no trayto: o: rebel to his state,
who boasteth not the brightenes o:
auncientye of his byzthe, but proueth
him selfe wozthy the. Who swelleth
not with accesse of honour, o: purcha-
seth enuy by vice, o: importunitye: but
scaleth honours honestly, growing in
fauour through commendable vertue
well gouerneth them gotten, and lo-
thinge ydlenes, buselye executeth his
Do

Of Nobilitye.

charge, and to be chozt.

To me the good is Noble, poore or
riche.

Wherby the Poet adiudgeth a good
man, a ryght Noble man. For albeit
some receyue Nobilitye deliuered them
(as it were) other synde it: Yet neither
all they whose auncestre longe lasted
are borne Nobles, nor these new men
made Nobles, by whatsoeuer meanes
But the fyrst, by suiuge the steppes of
theyr good auncestours: these by pur-
suyng the path, that Hercules is sayd to
haue proposed. Of whom Cicero repo-
teth oute of Prodicus the Sophister, that
seyng two pathes, he tourned to the
ryght not leste: and leauynge pleasure
the flatterynge dame and the baytes
of vices, lysned vertue a thyrstye and
sober mayden, sadlye and soundlye dis-
putynge, assented to her, and serued
her. And this is that Nobilitye that
fylleth the thynde roome, when wyth
stocke and forreyne Noblesse, the in-
warde oznamentes and vertue, (the
true honour of the mind) are matched.

As

The second Booke

As Antisthenes desynd wel borne, well
manerd. But vertue, albeit in what
soeuer home it harboureth, is euer one
aye like it selfe: Yet (I wot not howe)
more shineth and glistereth in a noble
man. For coueteth so muche the shade
as Sunne, the couerte as the open
lyght, the darke and shady laundes, as
byght and Sunnye mountes, where
resort and assembly is most frequente.
For both she honoureth her place, and
is honoured by suche subiecte, as she
weth it most apparent, and where she
brightest shines. Whis therfore I adde
That no base or meane vertue, is re-
quisite in a Noble man, but euen the
noblest and hyghest. So as, the deuine
bountye and grace assistynge him, he
maye wysely and tymely mynde, and
diligently and saythfullye compasse,
those thynges, whyche most bekeeme
I saye not a man, or free borne, but
euen a Noble man. For to such perfec-
tion who so is Noble, is thoughte to
haue scaled: not onely to haue attained
what is common to all. For in being
men, partakers of speache and reason,
we

Of Nobilitie.

differ from brute beastes. In beinge free, we excel bondmen, or those of servile nature: as fooles, or dolts vnfeet for all partes of life. Or Villens by warre, in whom natheles, oft lurketh secrete freedom and gentry, though mastered by Villenage, it dare not prepe out. As the bird Attagen, albeit of nature tatling, yet taken is sayd to ware dumme. But farre moze is it to bee a Noble man. Who, as hee excelleth in honoꝝ, so ought to etcede in vertue. If others creepe, they ought runne, if others runne, hit them behoues to flie. For one ly flie, (for flight is common to eche rascal fowle,) but noble Eagles must they bee. Whom as many geue in theyꝝ armes, so god graunt they resemble. For as they flie swifter and soze higher then others: so noꝝ ought Nobles stoope to the Carion of the world, noꝝ bee sibbe to bytes and filth of the rascal soꝝte, noꝝ debase them selues to the basenes of viler varlets, but soare on hight and seke the loftyest. Perther are Nobles causeles compared to Eagles. For as they are quenes
of

The seconde Booke.

of fowles, so seeme these farre to ex-
cel the rest of men.

As whom Homere not vnworthely cal-
leth ioues nurslinges. In whose age
those were counted kyngs whom now
we terme Nobles, Whiche wee also
gather by the Scriptures, namynge
the kynges, of Sodome, Gomorre, and
other cityes in Genesis. Whose territo-
ryes perhaps had no larger lymites,
then in these dayes the possessions, of
our Nobles. Eagles also (if kyndly,)
pearce the sonne with theyr sight, nor
are enforced by hys beames, to close
theyr eyes. Els are they bastards. E-
uen so they if not chaungelinges, en-
crease the praises of their auncestours
with theyr owne prowesse. At leasse
Clypse them not with theyr byces.
But in theyr talke, deedes, and the
whole course of theyr lyues, proue
them selues the true, and naturall
sonnes, of theyr good wyres. By
these sygnes therefore, is true No-
blytie dyscerned and descryed. First,
yf they honour theyr stocke and No-
blytie wth inwarde ornaments.
Then

Of Nobilitye.

Then yf the same they accomplishe
more copiouslye, and plentifully, then
the dreggs and draffe of men, whom
in honoure and substance they farre
excede.

To these muste the thirde be knit,
without which all the rest runne to
bracke and ruine. Chyft ought bee
the Crest, the Fane and type of No-
blytie: Without whom, nothyng
is Noble in this inferiour circle below
the Moone. Whose seate is heauen,
whose foote stoole Earth. The earth
I saye, wherein is pented all theyr
kynne and gentrie, is humbled to hys
feete: in whom, it pleased god to com-
prehende and close all thynges, as wel
heauenlye as earthlye. To hym all
rule, all Souerayntie, all reignes,
and Emppres are subiecte. Hee is
aboue all Gods, and heauens. From
hym is exempted no power, or name,
eyther in heauen or earth: All No-
bles, Knyghtes, Lords, Barons, Marqueses
Counties, Dukes, Kynges, Emperours: Yea
Angels and Archangels, are to him as
theyr Lord and Captaine, Vassalls. Ye
Nobles

*Nobilitie
in Christ.*

The seconde Booke.

Nobles therfore, as well who are famous by discent of auncestrie, as who first purchase Nobility by vertue and polycy: I exhort, and stirre, to the contemplacion of this true Nobilitie. I spoyle not your house or auncestrie of theyr due glory, but admit it: Coneyringe yet, to amplifie and enriche it with an other ornament. This is the true & only path, to all praise, dignity, & Nobility: to dispise in respect of this Christ, all pompe. Without whom, nought in this world may bee stable, high, stately or Noble. Not kinne, not cōtrei, not parents, not petigrees, not Nobles of lengthned line, not length, bredthe, heighte, or depthe. What braggest thou then thy stately erseignes, or thy bayne armes: What to attemptest thou to spred, and roote in earth, the memoꝝ of thy name to all eternitie: It is wꝛiten in Ecclesiasticus, the lord will roote oute the rootes of the pꝛoud, all bee it they assay to delue and graue them, neuer so deepe in earth. And the Prophete Esay witnesseth, he turneth the mighty to nought
and

Of Nobilitie.

and empouerytheth the lordes of the land, so as they neither plāt noꝝ sowe, noꝝ theyꝝ stocke spꝛeadeth. who withereth them wth his bꝛeath, & caneth the wberlwynde to tolle them as strawe. And albeit fooles and doltes, as *David* termeth them, seke to leaue their chyldeꝝ infinite substaunce, and to roote theyꝝ seates and memoꝝy foꝝ euer, and name whole lands after them: yet shal they not longe last in pꝛice and honoꝝ. But theyꝝ beauty wither, theyꝝ buildinges molte, them selues rott like disenge beasts. Yea truly, all can they bouche infinite aunccestours, & grandspeꝛs, possesse they whole myllions of Coyne, add hereto, be they beautified with vertues, and furnyshed wyth all those partes of Nobilltie which we mentioned: but they ioyne hereto Iesus Christ, the pillar, crest, and perfection of al Nobillty: nought worth are all these whiche moꝛte are pꝛysed, and accompted moꝛte pꝛecious. Be thou auncienter then *Adam*, stronger then *Sampson*, wiser, rycher, and moꝛe learned, then *Salomon*, moꝛe byghte then

Alta.

The second Booke

Abraham: Haue thou moſte Noble and
vertuous aunccestours, poſſeſſe thou
all goods, purchaſe thou all vertues,
be ſkylful in al thynges, be thou No-
bleſt, beſte, hygheſt, and learnedeſt
yet not but in Chryſte onely, mayeſt
thou bee termed Noble: yet ſhalt
thou remaine an vnprofitable ſervant
For, wpth God is no accompte oꝝ reſ-
pecte, eyther of ſtocke, honoure oꝝ
perſon, eyther of deſerte oꝝ dignytie:
but throughe Chryſte Ieſus. For ye ſee
bꝛethꝛen, (ſayeth Paule) ye are calld
not many wyſe, as to the fleſh: not
many myghtie, not many Noble: But
god choſe the fooliſhe of the worlde, to
ſhame the wyſe: the weakeſt to con-
founde the myghtie: and baſeſt, and
moſte contemptuous, and ſuche as
were not, to abolyſhe the thynges
that are. That no fleſh might glory in
his ſighte. Albeit who clenſed Naaman
the ſirian, the generall of hys Dyaces
armie, and counſailour of greateſt au-
thoritie wth his lord (as witneſſeth
the holy ghoſt, in the ſecond chapter of
the fiſt of the kynges) taught hym to
profeſſe

Of Nobilitie.

professe his true confession, and not re-
iected him: who cald the Noble cham-
berlaine of *Candace* *Queene of Ethiopie*,
treasurer of all hir Jewels, to acknow-
ledge his trueth: w^{ch}ll also admit *Pos-*
bles, if first they seeme to them selues
vnnoble: so they folow *Christ*, the p^{ri}nce
and spring of al Nobility. Who being
in forme of God, thought no robbery
his equalitie wth god. But so farre
humbled him self, that taking on hym
a servile forme, hee became lyke men,
and in shape a man. So lowe abiected
hym selfe, that hee was obedient even
to death, yea: the death of the crosse, as
we reade in the second Chapter to the
Philippians. But y^t this may moze plain-
ly appeare, and the Nobles vndersta^d
how they ought folow christ, let them
a while wth me recount his high hu-
militie, and noble basenes. Far diffe-
rent is his and the wo^{rl}ds Nobilitye. *Christes*
As neare as the East and West, the *Nobility.*
heaven & earth. For of how base, how
infamous line (good God) as to hys
manhoode, descended hee: Not of
the aunciente Monarches of *Assiria*,
Persia,

The second Booke

Persia Greece: but of the scorned Jewes
Abraham, Isaac, Iacob, shepheardes. Not
of Ducenes or Core Ladyes, but of
Tamar, Ruth, Rachel, either strangers,
or harlots. And in clothinge bys god-
heade with flethe, would not be father-
red of August then Emperour, or any o-
ther Monarche: but chose Ioseph the car-
penter his Father, Mary an humble
Mayde hys Mother. Not at Hierusalem,
but in Bethlem was hee bozne.

Not laye in princely dolone, or proude
Palayce, but in maunger swathed
with bratts. Not wente hee garded
with greate trayne of Seruaunts, but
picked oute his Disciples, Fishermen
and Publicanes: to whome as Ser-
uaunt hee serued. Not haunted be the
scornefull Courts: but more beggerly
then Birdes or Fores, had nether
denne nor nest to couche bys heade.
Not roade he on moile, but asse, accom-
panyed with no gards, but enfantes
and sucklinges cryenge Hosanna: and
the lame, blynde, and teaffe limpinge
after. Not fared he sumptuouslye, but
fasted in the desert, thirsted, hongred.

Not

Of Nobilitie.

Do: bare he armes, but pyntes of
nayles, woundes, whiplashes, and p
croffe, which for our sake he bare. He
rose, as witnesseth *Esaie*, as a spryge
o: roote, out of a drye thirlye ground,
wherein is neyther shape no: seeme-
lynesse, the worldes scoone, a soppe of
sorowe, a patient of all infirmityes,
beater of our grieues, a simple sheepe
ledde to slaughter, and dumble lambe,
not bleatynge before the shearers.

And yet his Genealogye who maye
blase: Blush not, for I propose ye this
Chryst as paterne: Blushe not (though
noble) to humble your selues as base:
thoughe ryche, to be pooze in spyryte,
thoughe somewhat, to accompt oure
felows as nothyng. But by his presi-
dent laye of your pryde, your stomacke
your plumes. Prostrate your selues
and yowes at his feete. Submitte
your Nobilitie, maces, Scepters, and
armes to hym. Nothyng weygh
your discent, your petigrees, though
sette from farthest auncientye. Flethe
Bloud, Circumcision, and foreyne
li; happs

The second Booke

happes, what other are they in respect
of this Nobilitie, then rubbyshe, as
Paul termeth them. Condemneth he
not the auncienties and Genealogies
of the Iewes? Relecteth he not the car-
nall sonnes of Abraham, when the
Iewes boasted Abraham theyr father?
For this Nobilitie is carnall, man-
nysh, durtye, fadinge, incertayne,
whych God can euen of stones rayse.
We not then ashamed of this his lea-
dyng: Blushe not of Chryste, whome
god hath nowe aduanced with high-
est honour, and geuen a name aboue
all names, eu enlesu: whereto al knees
bowe, as well heauenlye, earthlye, as
vnder the earth. He once inglorious,
nowe glorified, wyl beaue ye to the
selfe same glorie. He humble wyl
rayse ye hygh. He poore wyl enryche
ye. He vnnoble, wyl make ye mooste
noble. For wyl he recue the Nobilitie
ye haue, but geue ye grace to vse it.
Then this Nobilitie nothyng nobler.
For ought moze honourable then he,
whoe bozne to God, regenerate in
Chryst,

Of Nobilitie:

Chryste, stampinge forreine pompe
reposeth hym selfe in this heauenlye
and Chrystian Gentrye: who is be-
gotten not of bloude, not of the wyll
of fleshe or man.

Of this father, thys brother, these
aunccestoures: who so is borne, is both
moste happelye and trulye Noble.

Glorrye not in him selfe, but God.

For he no: stayneth, no: blemysseth
but honoureth his parentes.

For leaneth onely on theyr shadowe
but to the prayles receyued of his an-
cestoures addeth his owne, and hea-
peth theyr gyftes wyth his: worthe-
lye reuerenceth vertue, yea more then
the meaner sort, for he is Nobler.

Yet contemneth nobilitie, honoures,
yea his vertues, good deedes, and
deemeth hym selfe abundantlye ho-
noured in Chryste, not nobled or bet-
tered by them.

Nevertheless, stantelye and wyth
Gentylmanly courage, marcheth for-
wardes, in good woorkes, and tra-
uayleth in excellent actions, prepared
of God for euery man, acco:dyng to

The second Booke

to his dignitie, power, and office to walke in. But what deedes and duties pertaine to Noble men, we wyll nowe peticulerly describe, so farre forth, as our lord Christ, the mapster of all truthe, and teacher of al knowledge, hath revealed vnto vs. Wherby they may attaine to the siluer route of glorie, whych floweth from God, and glistereth in the exercise and practyse of vertue.

What
maner
thyng
true No-
bilitie is.

These thus determyned, syth sufficiently it appeareth, what is the true pathe to perfect Nobilitie: it remaineth we shewe, what maner thyng it is, and wyth what ornamentes of vertues it ought be cladde. Infinite were to enumeare, and orderly to reckon the noumber and summe of al her vertues. For all suche as leuered are in the rascall rable, oughte generallye to loyne, and thynge in a Noble man. Whelpe the generall kyndes it shall suffice to shewe, whereto Nobilitie oughte rayse theyr mindes and eyes and by theym as the rule of lyfe, examyne

Of Nobilitie.

mayne all theyr deedes and doings.

Whiche, albeit for the moſte parte they maye be alſo applyed to others: yet as Erasmus in ſcramping a preacher, Cicero, an Emperoure, and Oratoure, reckon certayne vertues, not alwayes peculyer to them, but commen wyth others: ſo wyll we (God helping) preſcribe and aſſygne certayne preceptes of orderynge noblye and honourable the lyfe: whiche if not altogether, at leaſt chyeſely ſeeme proper to Nobles. For of others, neither is ſo great perfection requyred, nor can they accompliſhe all, for they wante the helpes the others haue, and are not aſſigned to lyke watche and warde.

Wherefore as they beare other ſtate, place, & offyce in the commen welth: ſo in teachynge and enſtructynge them otherwyſe oughte we proceede, and farre vnylike order and meane obſerue. Let vs therefore ſettle to it.

But thys notwithstandinge ſhall be no newe inſtitucion of Nobilitie, inuented or Imagined by me, but confirmed

The second Booke

spinned by the example, reason, and order of antiquitye. That the former age maye instructe our Nobles, that they maye accustom to gaze, wonder at, and imitate the vertues of theyr owne estate, and degree, which here and there, as matter craveth, we will propose.

*Christian
and godly
Nobility.*

A Christian Noble, and right good man is he, who both beleueth soundly and lyueth vpryghtlye. Faythe is that parte, that respecteth and concerneth God. Of oure lyfe all the order, consisteth eyther in the duties we owe oure Neighboures, or that turne inwards to our selues.

For by the lawe it is commaunded, that chieselye we loue the Lorde oure God, wyth all our heart, wyth all our soule, wyth all our power: and nexte our Neighboures as our selues.

Wherby it appeareth, some duties concerne God, some others, and some our selues and oures. Wherfore all oure Noble mans dutye, consisteth in these three poyntes. To rule and gouerne ryghtlye thynges diuine.

To

Of Nobilitie.

To bypnye some ayde and furtherance to others, & not to neglect hym selfe and his. For, this is in maner all The loue of God, his neyghbour, and hym selfe, exprest in the commaundement. For, he is not bozne for him selfe, but to acknowledge, worship, and reuerence him, by whose prouidence he was bozne, by whose beneficence he beholdeth this blyssfull, lighte, and receyue abundantlye and plentifully, the commodities he enioyeth. Others also chalenge some parte, to whome they are bounde by the lawe of Charity, and bonde of loue, so as they can not abiecte all care of them, withoute the great stayne of retchelesnesse. They must also pryncipallye puruey for them selues, and vse home exercise within the shadowe of theyr bowers. Wherby, both wth more facility they may practise the aforesayde, and restrayne them selues within the boundes of theyr dutye, in theyr pryncipate homes. And thus bypelye, be the summe of all we mynde to speake, proposed and exprest.

The

The second Booke

The fyrste Chanell therfore of
theyr dutye, and fountayne of all
wysedome, is the feare of the Lord.
Namelye, the true vnstayed worship
of God, and sincere relygyon. Wher
wth Noble men, must euen from
theyr cradles be seasoned. I meane
not that they learne onelye to knowe
God: For euen the Gentyles knowe
 hym: and Hermes, Pythagoras, Socrates,
 denyed not there is but one God.
 And Plato confesseth the knoweledge,
 wysedome, and power of God moste
 certayne: and the ignorance thereof
 manifest blyndes and wickednes.
 For the lawe establyshed first in Iewry,
 and spreding fro Syon and Hierusalem,
 to the Chaldees and Egyptians, thence ou
 erspedde Asyke and Asyr. Whence
 deriued into Greece, oute of Greece it
 was shyped into Italye, France, and
 other costes of Europe. So as there is
 none, whose mynde thys opinion of
 God hath not pearced. Of the Phil
 osophers, some doubted what he was.
 But all affirmed he was. Some

Of Nobilitie.

Some termed him the being of all be-
inges, and first mouer, as Aristotle. O-
thers an euerlastinge minde and God
as Cicero. No2 any time was their any
nation so rude o2 barbarous, no2 any
one so farre strayed from humanitie
and god lines, in whose minde, some
forme and Image of this godheade
was not grauen. Alike superfluous is
it, to wyl them to feare, to beleue god,
o2 pray to him. For the euell feare, the
deuels belene, the Paynens praye. As
teacheth Hesiod.

*When sleape thou list, when firste thou
wakenest, pray*

*The Gods, to assise the euer, and that
daye.*

Needeles also it is, to wyl them par-
take in ceremonies and church rites,
with others. For, so much, long since,
Iocrates wrote to Demonicus, & the in-
fidels obserued. who ordaind publike,
private, and forreine sacrifices, feasts,
wakes, and playes. These toyes fami-
lier euen to the common sorte, and
moste vncivile people, wholly igno-
raunt of gods pittie eyes: what needeth
to

The second Booke

to teache: For Epicures, godlesse persons, blasphemers, forswearers, mockers, and scorers of Gods Religion, (if anye bee in this sorte) I determine, no other wyse then doggs from Sacraments, or swyne from pearles, to bee chased. To whome, this oure talke no: saoureth no: belongeth. But farre otherwyse bee oure Noble man instituted, and learne hee not onely to feare God as iudge, but also to loue hym as Father. And not onely loue hym, but acknowledge Iesus Christ the cause, and aucthour of this lone and reconcilment. Whome hee oughte beleue to bee God, partaker of one selfe substance with the Father, become man, to haue taken fleshe of a vnmylee Virgine, to haue walked in earthe in Scrulle forme as man:, to haue taught, proclaimed y new league, made Captiues and sinners iuste and blessed, to haue redeemed wyth hys Crosse the forlorne Captiues, to haue rysen from the deade, ascended with hys fleshe, lefte here a Sacrament of hys bloud and bodye: And there
in

Of Nobilitie.

In commended to vs, the holye memorie of hys happye death, and ensealed the same, wth a iuelye and effectuell monumente, as hys S^gnet.

To bee the onely heade of the church, not absente, but presente, not deade, but mouinge, quyknyng, and nouryshyng hys hymnes. To bee also the husbände of the Church, whom hee credyteth not as strumpet to anye Wyce, but relieveth from heauen; warrynge in earthe, ruleth and instructeth wth hys spiryte. To bee she, to bee the onely, yea the onely and most absolute Holycitour. This Chayle, not quartered, but whole, who swaloweth and embraceth by faith, is a godly Noble man. Whom also hee oughte call on, and reuerendlye worshippe, and accordyng to knowledge honoure, but onely hym: Not transferrs hys proper honour, to stockes, stones or S^gincts. What hee assure hym selfe, this is the true & catholike religiō which kindleth, not quēth our faith in him: which aduanceth him, debaseth vs and ours: which referreth

The second Booke

referreth all giftes and receiued benefites, to his grace, abateth the pride of our flesh, the liberty of our will, the merites of our workes the swellinge of oure nature. Acknowledgeth hym onely, kinge, Prophete, Byshop, and all in all. This must oure Noble man learne, this must he redite and solow. Who otherwayes hale hym, & whisper in his eares pernicious heresyces, and phantastical opinyons, muste bee shound & not herd, as proud and presumptuous persons, selfe louers, and enemies of theyr owne workes and worthines. Who baunt them selues Creatours, Mediatours, Saviours, Christs, gods. Who better then their lord, are scarce contented with a triple golden crowne where he bare only one, & bit of thorne. Humble chryste requireth humilitie, and condemneth arrogance. But humblenes no: weth her selfe worthy, no: glouously professeth to iustifie others, but sheldeth her selfe with the shade of her lord, hopinge in hym, not her selfe: of whom as the Cananite woman oz hebr

Of Nobilitie.

gry in helpe, the beggeth some crumme
of mercye. With these instructions
ought the minde of our young pynce
be seasoned. Whiche must bee sought
not oute of mens decrees, but holye
wyte. Whiche the Nobles them sel-
ues, ought with searche and readinge
see, and (not credytyng others eyes)
them selues knocke, aske, seeke, to en-
ter, finde, receiue. No: suffer them sel-
ues to be scorned of wycked pypettes,
seeter for a plough tayle, then a pul-
pit. The sounde and onely prooofe of
true relygion, is the conference and
examynynge of dyuine Scriptures.

Wickedly therfore distinguished they
(who so firste fatherd it) who termed
some spirituall, some laye men, some
tempozal some secular. For who wan-
teth Gods spirite, is not Gods. The
people therfore are spirituall, the laye
men spirytual, the Nobyltie spirytu-
all, to ste the frutes of the fleshe, for-
nicacion, Idolatry, & like vices recker-
ned to the Galathians. To folow faith,
Charitie, and other good motions,
consonant to gods wyll, to scriptures,
to

The second Booke

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Of Nobilitie.

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of mercye. With these instructions
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be seasoned. Whiche must bee sought
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consonant to gods wyll, to scriptures,
to

The second Booke

to reason, and exacted of the spirytual
and Chryſtian man. For, ſhall igno-
raunce excuſe them? Then ſhould the
ſame acquyte the Jewes and Turkes.
Suffiſeth it to depende of the prieſtes,
mouthe? But the Prophetes, Pithe-
niſſe, Soothſaiers, Biſhoppes, Arche-
biſhoppes, the gentiles Wyves, were
mocked, and mocked. But happely
they will ſaye, they like the Religion
that lyketh all men. But general-
lye all, bothe Jewes, and Gentyles, con-
ſpired to crucifie Chryſte. Perhappes
they credite receyved cuſtome. But
Cuſtom is the vicious ſcholemaſtreſſe
of all errours. For doe wee all accom-
ſome oure ſelues to the beſte. Worth
then the lengthe of time argue trueth
of Religion? But the Gentyles erred
longe befoze Chryſtes commynge, and
ſuperſtytion is annycnte, and byte
grewe euen from Adams fall, and pre-
ſentlie bloſſometh. But grounde they
on they? Fathers traditions? If wee
credyte Chryſte, the Jewes brake gods
commandementes, for the traditi-
ons and doctrines of men. Shall this
ſerue,

Of Nobilitie.

serue, to beleue as newe Princes and
lawes bidde: But howe chaungeable
are the willes of men: How often tur-
ninges and terrours: wherewith how
chaungeable and monstrous shal this
faith bee: And to Cesar muste we
geue what Cesar is: to God, what
Gods. God firste stablished Relygy-
on, whiche Cesar ought not abrogate,
not alter. One fixed and standynge
lawe there is, whiche all oughte
knowe, and keepe. Whiche but Cesar
and Cesars, but the Pope and Popes
fulfill: they encurre the penaltie of
damnation, by the iuste iudgemente of
the lawe gener. Many Emperours de-
crees are extant. Much decreed, Helio-
gabalus, Caligula, and Iulian. And all Em-
perours for the moste part empairers of
christ. Dought then the people to obeye
them: ought the godly lordes, sweare to
these lawes of their rauynge Prince
against Christ: Nothinge more wane-
ring then princes will. Shal then reli-
gion, and the worde of god, be whirled
vpside downe, at the luste of man:
Verdy,

The second Booke

Perdye, Constantins, and Theodotians,
raygne not euerye where and when.
Loe so many, so victorions Emperours
deade, yet liueth the Gospel: and they
burped, hit reuiuech. Noz may kings,
oz Prynces, so choake oz smother the
seede of the worde, but it wyl spzyng
a newe. Heauen and earth shal perish,
but the worde of god remayneth for e-
uer. Wherefore, sith falsse superstitions
haue had they: Apollos, Trestles, Del-
phos, Sees, and mysticall Psephetes,
and haue gotten kynges they: protec-
tors, ground on custom, passe in aun-
cientie, striue with number and mul-
titude, are bolstered by the authoritie of
priestes and kinges: other line is there
truly, other touchestone, whereby the
trueth and sinceritie of doctrine, ought
be touched and leueled. Profitable is
this precepte for all men, but trulye
more necessary for the Nobility.

But greater charge must great men
vndertake for the Gospel. Not onely
to beleue trulye to ryghtwisenes, but
also to confesse franckly to saluacion.
For, this vtwarde confession and wit-
nesse,

Of Nobilitie

nesse, as it is harde and rare, so is it
most honourable and commendable:
and much moueth the constant & ear-
nest assertiō of a noble man. And he in
the cause of religion is a moste sub-
stantiall witnesse, and moste able to
perswade. wherfore euen at this daye
we much honour & prayse Nicodemus,
and Ioseph the Arimathea, honourable &
mightye counsaylours; though secrete
nightye, and eueninge disciples, not
scholars stoute enough of Christ. For
in the counsayles and assēblyes of the
Iewes, they sought occasion to discouer
theyr couert fauour, and secrete zeale
to Christ. And professed them selues
Christians both in woꝝde and deede,
though somewhat more couertly, and
secreetely. But the testimoniall of Py-
late the pꝛesydent, a Pagan, and alpyene
from the doctryne and fayth of Christ,
what, and howe great is it? Whē he sit-
tinge in iudgement, amidst the pꝛeace
of the highe pꝛiestes, protested to the
people, he founde Christe guyltye of no
crime. When howe aggreuedly heareth
he his accusers: Howe posseth he & re-
m. l. secretly

The second Booke

ferreth them to Herod: & how excuse
& defendeth he him, cyted before hym.
How lingreth he: ye haue here accuse
this mā (or he) as a seducer of the people.
But loe, examyninge him here before
ye, I finde in him none of those crimes
whereof ye appeache him. For Herode
truly. The for it was a solemne vsage
& necessarie at that high feast to loose
some one: him would he loose. And
turne the proffered oportunitie, to the
safetie of the guiltles person. Which
when it succeeded not, the Iewes raging
past all measure, and crienge crucifixe
him: he protesteth both againe & againe
he found in him no crime, and therfore
would acquite him. At last when more
and more the noyse and tumult grewe,
and he pzenaild nought: he condemnnd
him not, but yelded him to their lust.
And washed his handes, protestynge
him selfe cleare & innocent, of the guilt
les bloud. This did a Heathen for Christ
against the Iewes, in the Remaines, yea
the Emperours cause. Whose crown
he was accused to clayme, to denye
hym

Of Nobilitie.

him tribute, and forbid others to pay.
Shall Christ at his coming (weene
ye) finde such faith in our christian no-
bles: Who, their consciences gnaw-
unge agaynst it, persecute causeles,
they p^ooze brethren, with s^yer and
swo^od: Daring not for the, to q^uatch
against an vngodlye p^rinces, no not a
p^relates becke: Who decree agaynst
the, whose cause, either through igno-
rance they vnderstand not, or in secrete
conscience allowe: These christyā iud-
ges, shal haue at that last & iust iudge-
ment, that Heathen Pylate they iudge:
When Christ shal gloriously come in
the cloudes, to redresse his seruants
wronges and iniuries. But Pylat: loe,
forsoke him not nowe dead, no: could
forbeare to grane on his healthfull &
happy crosse in Hebrew, Greeke and La-
tine that al nations might read: Iesus
of Nazareth King of the Iewes. By whych
title, he confesseth him both kynge, sa-
uiour & Messias. He gaue also his body
to Ioseph the Acimathean, demanding it
to honourable buriell. And vnderooke
his patronage after tombe, and wrote
m. ii. in

The second Booke

In defence of him to Tiberius the Emperour a commendatory letter. Which Egesippus exemplified out of y^e Romaine records, which I for the singular profitte, haue here subscribed. Pontius Pilate to Tiberius the Emperour sendeth greeting. It happd of late, as afterwards I proued, that the Iewes deadly plaged them selues & their whole nation. For where God had forepromised they^r fathers, to send them a holpe man called they^r kynge, borne of a virgine: & the selfe god, during my lieutenantshippe now we sente the same to Iewrye, they seying him restore syghte to the blynde, cleanse the leprous, heale the palseye, cast forth deuilles, raise the dead, rule the windes, walke drye shoode ouer the waues of the sea, & worke manye lyke miracles: all the common people confessing him the sonne of God, y^e chiefe rulers notwithstanding, moued wyth rancour, and enuy, brought him bounde to me. And forginge crime on crime, affirmed him to be a sorcerer, and to worke contrary to they^r lawe. Which I crediting, whipped him, & deliuered them

Of Nobilitie.

them, to vse according to theyr lustes.
Whom they crucified, and besette his
tombe with a waker watche. Which
notwithstanding, my garrison heed-
fully garding the tombe, the thirde day
he arose. Which so redoubled the rage
of the Iewes, & moneying my men, they
sought to breake their silence therein.

Which caused the, more and more to
bryte the rumour thereof. Which ther-
fore I thought to certify you, that you
suffer not youre selfe, to be misled by
misinformages of the Iewes. Thus
fare ye wel. A woorthy fact not of Pilate
only, but of courtiers & Nobles. wher-
in he doubteth not onely to professe
what him selfe thought, But also see-
meth to endeuoure, by heapinge his
manye miracles, to assaye to hale his
emperour to the same fayth. So must
Nobles confesse, so call, leade, & allure
by al meanes their princes to christian
doctrine. So confute & reproue contrary
tales and clauders. And, who other
where, in euery tryfle and matter of
nothing are stout, & overflowe wyth
to make: they much more here shoulde
proue

The second Booke

proue them selues Lions, men, yea noble men. As David also the noblest kyng, who blusht not, befoze kynges and princes, to talke of Gods prayles. As it is in the psalmes. For this confession seemeth in them moze commendable & glorious, then in any other. For is there any cause, why they should be ashamed, trulpe to profeesse chryst, and freely from the bothomes of theyr hartes, to protest his religion: but rather such as they ought accompt most glorious. For is it a shameful but an honorable profession. For, shal it ought decrease, but encrease their estimation, if in perillous & aduerse times, they be accompted godly and Gospellers. But then (say they) they must diuorce them selues from wealth, and lpyunge nowe in honourable estate, forthwith resigne both honour & riches. This heauy & importable burthen of povertye, they thinke them selues unable to beare. But Christ, though otherwise most riche, & rightfullest owner of all they possesse: became for theym moste beggerlye. And whereto leute he them
the

Of Nobilitie.

the same, but to spend them selves and
theys to renowne his glorie. But
farre is he beguiled, who accompteth
this chritian profession & crosse, a losse.
It is the greatest gaine, yea ryghtlye
gaineful, not damage. O happye losse,
that rendzeth hundzed folow, both here
and hereafter. So as, for earthly ye re-
ceiue heavenly, for fading, lasting, for
vaine, true, & vnpassable ioyes. Eng-
land at this day, ministreth many pre-
sidents of gods providence. Wherby
it is manifest God boundeth not hate
nor is altogether vnmindfull of hys
servants, but at length respecteth his,
and locketh vp for them the gerdon of
their pacience & confessiō. Many great
and noble men, late exiles can I cite,
now worshipful gentlemen, knights
lordes, countesses, & duchesses, wiues, &
virgines of noblest house, plentifullest
possessions, most worthy & honourable
rulers & counsaillours in theire countrey:
who when after the losack of al theyr
wealth, shonnyng the surges of that
presēt storme, they fledde to the church
and Chrityan congregation, then dis-
perfed

The second Booke

perfed in foꝛeine realmes, as to a fa-
rest baye: now the anger of the wrath-
ful god appeased, returnig with calme
sea and prosperous saile, what losse
they? Who not onely are restozed to
theyꝝ foꝛmer authoritie, but also rap-
sed and pꝛeferred to hygher. The vir-
gine pꝛinceſſe *Elizabeth*, moſte famous
foꝛ godlines and learning, not diſſem-
bling, but freely, constantly, and faith-
fully, diſcloſing her ſayth, toſſed wꝛth
many ſtoꝛmye iniuries, afflicted and
wounded with many launcinge trou-
bles & calamities, pꝛeſently in pꝛiſon
though a kinges daughter, the quenes
ſiſter, where dayly & hourelly ſhe awei-
ted pꝛeſent death: what losse at length
ſuſtained ſhe? From infamous pꝛiſon
liſted to the ſcepters of the realme, fro
wailing & diſhonoꝛ, to gloꝛy, fro death
to life: & of a pꝛiſoner crownd Queene
of England: Herein ſhineth the pꝛou-
dent mercye & politike pitie of our God.
Who chaſtneſſeth his foꝛ a time, ȳ chaſt-
ned wꝛth his rod, as purged wꝛth fier, he
may make them woꝛthy higher digni-
tie, and mete foꝛ greater charge.

But

Of Nobilitie.

But bothe they shrugge, sozolve, and flatly deny, to lose theyr parents theyr Chylde, theyr wife, and dearest life. Nay, wyl they nil they, they shall lose them, if by denyeng Christ, or not confessinge him, as they ought, they comeynte to keepe them. For who findeth hys life (saith Christ) shall lose it. And who loseth his life for my sake, shall finde it. For why refuse they to repay this loanie of life? Chiefely sith the lender condicionallye lente it, that when he should demaunde it, we shold faithfully restore it: why render they it not to hym demaunding it, who iustlye and rightfully claymeth it as his due? Why sticke they to adventure theyr lyues for Christe, and surrender hym theyr bode and bloud, who is their creatour and carpenter? They replie they are of noble bloud. But hit receaueth no stayne, by sheadinge in assertion of Christes saith: but then is most noble and precious in hys syghte, who on the aulter of the crosse, suffered moste plenteouslye hys heauenly and noble bloud, to streame oute for oure sakes.

The secnde Booke.

takes. Life is not here by losse, but
wonne. Yea & such life, wher they shal
finde, other father, other kinne, other
bryethren, & Sisterne, other ancestours
most nearely linked & coupled to them,
not so much by flesh as spirite: wher
also, with beauenly pleasure and glad
some eies, they shal behold & embrace
their forefathers foregone them. Bles
sed therefore are those troupes of bea
uenly soules, who both in former yea
res, & this oure late rage, yelded them
selues to death in the lord. Who now
at length liue euerlastingly: who euer
in this life, bare about them death. As
oft as I recount the armies of *Martirs*,
I meane not, of so many poore or wel
thy men, so many seruants & artify
cers, so many olde grayberds, & grene
Ymps of all degrees, kinds, ages, both
in all other realmes of *Christendom*,
and in this our *Englande* marchinge
towards the skie: but euen of the No
blest & stateliest personages, flieng fro
this woilde to the heauely seates: who
for they would needes be confessours,
were by the mischiese of the time made
Martirs: so oft greete I them who this

Of Nobilitie.

happe befell, and dreade thothers los,
that did them die. Seeinge the meane
whyle, a Noble presidente proposed all
men, for Chyſt to contemne all drea-
des, threates, horzours, and terrours.
Whose reuerende trayne the earth a-
bandoning, the heauen receiued. Where
enioye they immortalitie, and perpe-
tuall felicitie. Whom no other guilt,
then iustice, then constancy, then god-
lines condemned. Who seeme to me,
not so much with the Noblesse, as the
shedding of their blood, to haue renou-
med them selues, and all theyr house.
Meruailous, and most reuerend, was
that troupe of *Alsatian Gentlemen*. Of
whome in one day (as it is wryten) the
Bishops burnt an hundred. *Innocentius*
the third, then raging, the yere. 1212. A
great nūber, a greuous payne, a trife-
ling cause. For they taught, the vse of
marriage to be permitted priests, & ea-
ting flesh licensed christians at all sea-
sons. Out of whose cinders, such gen-
try I wishe to reuiue & springe, as not
onely ioyfull in prosperitie, would try-
umphe with Chyſte in glozy: but also
with

The secnde Booke.

With hym afflicted suffer : afflicted,
wretched, and farsed with calamitie.
For hit (if so that Nobility we frame)
is garded and accompanied with such
stoutnes of courage, suche haughtines of
stomake: that in storme it is calme, in
basenes Noble, in prison free, in po-
uerty plentuous, in darkenes bryght,
in exile as at home, in the mids of fier
vntoucht, vnscozched, not meltyuge,
not consuminge. Wnt wee (saye they)
are no pprests, teachers, noz pastours.
So great perfection is not requyred of
Nobility. But sith they be christians,
they ought not shrink to die for christ.
And sith they be Nobles, armed with
this franke gentry of stomake, so ma-
ny bulwarkes of scriptures, so many
prooffes and presydents: they oughte
dreade no force of Satbans tyranny, no
fornace, no rage of flame or fier. For
that vnnoble doggythe Philosopher
Diogenes, (a man excellent in wisdom
and vertue, albeit in substance bare,
surnamed the dogge,) adiudged those
most Noble, who contemne pleasure,
honours, life: who feare not pouertie,
infamy

The second Booke.

infamy, death. But to beleue faithfull-
lye, to embrace with faith, what true
is and sincere, & the same with tounge
to blase, and conceiued wordes to con-
fesse, and euen to yelde for it throught
and lyfe: pertaynes alike to all earnest
Christians, yea to those of the basest
sorts. But this is peculper to Noble
men, to relieue the cause of the gospell
faintinge and fallinge, to strengthen
with theyr ayde empoueryshed religy-
on, to shield it forsaken with theyr pa-
tronage. For as it is incydente to all
wretched, poore, and beggerly to suffer:
so to succour the afflicted, belögt not
but to them, who excell in aucthority,
wholse power and lieuetenant labour,
god vseth in redeemyng and defen-
dyng religion. Theyr parte hit is, to
fight for theyr homes and Churches.
They be in maner the pastours of the
people, and gardeins of frödes piety.
For great, yea greatest weicht, hath
a noble mans iudgemente on either
parte. Wherby, both the Tyranny of
Princes is brydeled, and the rage of
the comen people repelled, and the
p: pds

The second Booke

pryde of Prelates tamed. And therefore, as they may, so they ought, rule & moderate kinges with theyr counsell, the people with theyr authoritie, the pꝛyests with their grauity. For, neuer had so many bin haled to firc and tormentes, neuer so many drawen to present death, ne blasinge bandes: had not Nobles entemedled, & lente theyr wicked ayde: would they haue bin eyther sharpe scourges of the wicked, or meanes & intercessours for the guiltles, & innocēt, or fauourable Iudges to the godly. For not causeles is their authoritie credited thē. The power wherof, not in slaieng, but saving the afflicted, they ought display. And, as y true faith, ought by them be defended by the sworde deliuered them of god, and the authoritie, wherewith they are from aboue armed and inuested: so oughte they race oute all the rootes and sutes of superstition: and suffer no delusion of Idolatry creepe into the Church. Nor must they vntheath the sworde of theyr authoritie, agaynst the good and guiltles. But all the dreade and
terror

The second Booke.

errour of they? power, ought they re-
double and reuiue, in restraining, and
tormentinge the wycked. No? muste
they raise the bzistles of they? seuerity
and sharpnes, against the godly, who
in life, & sound opinions, sue chzist: but
shoote them at y? wycked & mischeuous
persōs. Nothiing moze noble then po-
wer, if it meete with mercy and equity.
Veiuous of it selfe it is, to slaye a
man. Moze halnous, if so? erroure of
iudgment, not of frowarde wyll. Most
harmous; wycked and iniurious, to
disturbe from life, no erroneous, but
wel minded member.

Much were it to be lamented, if that
estate, that oughte to bee a safe Baye
and refuge so? the godly, should be the
plage and butchery of the good. But,
as oft as I consider the frailty of mā's
nature, and the slippery state of Nobil-
tye: as ofte as I renewe the memory
of later yeares: so oft thinke I it may
happe, that the Nobles may fall with
the people. yea ofte I see, they who
most should, stād not aye stoutest wth the
trneth, no? undertake y? patronage of
eche

The second Booke

er the rightfull cause : but woꝝshipp false
and fayned superstitions , and com-
maund the to be reuerenced of others.
wherwith also I remember , that eue-
ry excellentest nation , and most noble
personage , were not only more super-
stitious , and seuerer in mayntenance
thereof , then the rest : but euen more
sharpe , and sower. Who more aunci-
ent then the Egyptians? who more po-
ble? Againe who more superstitious?
Who more cruell? Whose myndes
were so muche infected with the er-
rors of Idolatry , that if any vnwyt-
tinge , had harmed the folowle *Ikis* , the
poysonful serpent *Aspis* , a Cat , dogge ,
or *Crocodile* : the same were alwayes
most seuerely , and rigorously puny-
shed by the lawes . Thatbenians in all
mens iudgements , the Princes of
Grece , reuerenced with theyꝝ prophane
honor , not onely *Minerua* , *Neptune* , and
theyꝝ house gods : but *Protagoras* , for he
seemed somewhat to doubt of them ,
forthwith banished. *Socrates* for he de-
nied their godhead , condemned to die.
Like was the impietie , and no lesse ri-
gour

Of Nobilitie.

For in punishment of the Romanes: on
the behalfe of theyr great God Iupiter
of the Capitoll, and theyr other man-
mettes. For when Christ dead, was
commended vnto them, and proposed
to be canonised amongst the rable of
theyr Goddes: and Tiberius the Empe-
rour had set him in his closet, commaun-
ding the to worship him, the Romanes
by a counter decree of the Senate, with-
stode it. And, what they graunted
filthiest Idolles & vncleanest spirytes
that they (though most politike, sage, &
noble men) denied the true liuing god
and onely sauour. Beware Nobilitie
therfore, what they decree in their par-
liamentes, and assemblies. What re-
ligion they establishe, what they con-
demne. For, after the Romanie Senate,
thus denied Christe, nor would admit
him either god or guide: what monstres
raignes ensued? What slaughters of
Senatours vnder Nero? What sighes
and sobbings of the people? What mi-
series felt they: what gulfes of calam-
ties swallowed the captiues, their Em-
perours, waiking them to tyranny, the
A. I. barba

The second Booke

rous nations spoyling the, and lastlye
the Goths & Vandales, frettinge al thin-
ges to utter ruine: And euer since gan
the maiesty of the Romain empyre de-
cline & wane. The wicked Synagoge &
the Iewes reiected Christ, and feared the
Romaines more then God. Whose fa-
uour and frendshippe they thought to
purchase, in crucifyinge Christe. But
what they feared, not long after hap-
ned. For the Romaines after the deathe
of Christ besieging them, rased the tem-
ple of Hierusalem, vassed, spoiled & tras-
lated all thinges. So they, that drave
Christ to the crosse: found other kinges
croises, & scourges to the. Let Nobility
therfore, which in al thinges chalegeth
lordshippe, ruleth al assēblyes, prouide
it offend not God the father, if eyther
dissembling it deny Christ his sonne, or
subborne lye withstande him, or con-
demne Christs quicke & liuely members
to fyre and faggot. This to beleue, is
the part of true pietie. This to cōfesse,
and for the same to suffer, the charge
of constancie: This to defend and with-
stand the contrary: the dutie of perfect
Nobility.

Of Nobilitie:

Nobility. And thus of the duties concerning god and religion, be it hither, to spoken.

Some duties also (as erst I sayd) they owe others, and some respect must be had to the common societie, and generall corporation of mankind. But, albeit no mans safetie, or commoditie oughte be neglected, but all duties employed on all men, that all maye be wonne to Christe and God: yet shall it be our labour worth, to determine what duties, with whō chiefly they ought communicate. So much at least, as shall seeme in eche respect, to this sort of men, & our purpose necessary. Generallie in deepe precepts maye be geuen, y they do not to other, what they would feele them selues. To loue their neighbours as them selues. But these are appltable to al partes of life, and to al indifferently. And spreaue to largely through al degrees, & duties. We will note a few, which chiefly Nobilitie ought practise, and vse, towards speciall sortes of men.

The first therfore they owe to God,
n. ii. the

The second Booke

Piety to
warde
their coun-
treys.

the next to theyr countrey. For this is
a reuerence, and louing zeale, grafted
in eche gentle courage, to wythe and
wyl hit all good, blisse, and fortune:

Which is the common parent, nurse,
and preseruer of all men. Which pie-
tie, worthely honored the *Romans* as
a goddesse, as it which contayneth all
charities, loues, and frendships. The
lawe of God commandeth to reue-
rence our parentes. Whereby, we en-
tend not onely reuerence due to those
of whom we are bozne: but also that
we are debtors of many duties, to our
countrey, which contaynes our paren-
tes, kinsfolkes, frendes, and familiers
Wherefore, sith it willethe them to re-
uerence the firste, it is consequente of
necessity they honour the last, whiche
nurseth and cheriseth the all, in her
lappe, and armes. For swaruethe this
affection, from the meanyng and ma-
teyng of the Scriptures. Forth euen
Paule wytheth, he is vered wyth great
gryefe and incessant torment, yea and
wissheth to be accursed for his bryethen,
kynsemen, and countreyemen the Iewes

Of Nobilitie.

to whome he was linked, onely by the bond of the flesh, and zeale of his naturall soyle and countrey. But, as all men are enforced by natural inclination to loue theyr countrey, wherein they were borne and bredde: so chesely the Nobles, who receiue more ample and large benefites, of the fruytes, fulnes and bounty of the soyle, then the commen sorte. To whom moreover they owe, that bothe they be, and are termed Nobles. For, in sozen realmes, that home noblesse is eyther vnknown, or not so hyghly prysed.

For truly, within theyr owne territories, and the limites of their countrey is the whole ornament of theyr Nobilitie bounded. But these may profite singularly, yea farre more then the commen sorte. Both quyet, peace, flourishinge: and warlyke in warfare. In peace, if all theyr polices perswade not warre, but peace: yf they garnishe the same with counsaile, wysedome, and good ordinaunces: yf all theyr labours and sweates tende to the profite of theyr countrey: if they applye

The second Booke

ap plye theyr endeuoure, experyence,
and practyse to the gouernement of the
commen wealth: yf they be disposed to
ciuile societie, and meete to continue
amiable companie amonges men: yf
they can snaffle and brydle the lawe
lesse people: yf they respecte not their
owne, but the commen commoditie:
if they quenche the flames of ciuile
warres, not wth armes, but wisedome,
and counsaile: if they reuieue sleaping
lawes: if they settle iudgement: if thin
ges decayed, and much misordred, they
sotwder by lawe: if they procure to
spreade throug^h all their regions chri
stian religio: yf they referre wholy the
selues & al their doings, to the glory of
god, the comoditie of their commens,
the safetie & ornament of theyr coun
trei, and increase of theyr prynces ho
nour. Of warre, what to counsell, I
am not sufficiently aduised. For neuer
gladly blowe I the warre blasse. For
the rage of warre, and wrath of battell,
hurtful to all men, utterly dissuadeth
me to thinke, almost any warre, iust
amonges christians. They must warre
Inyth

Of Nobilitie.

With vices, with ambition, with selfe
loue: and be at despayce wth pride.

Which sorte of warre, is both christia
and bloudlesse. In this combat ought
they fight, euen to the knees in blood.

For the conquerours wherein, is re
serued in heauen, an assured incorrup
tible crowne. But mans, yea christia
bloud to sheade, not euer for iuste, and
weighty cause: and while princes play
(as they say) for balles, or howsoever
they rane, to plague the poore comē:
repugneth wth nature, reason, humanity
wisedome, diuine, yea & ciuile lawes.

Let such therfore, as tender their coun
trei, & are of authoritie wth princes, per
swade yea breuen peace, to dissuade
warre, the vtter subuersion of all ver
tues, the seede & roote of all vices. But
if for mans sinnes such times happen
that it please god, with that plague to
reclayne and chasten his whorpen ge
& roaming people: remember they, as
whylome Pollux sayde to Commodus the
emperour, to be warrionrs, not warre
louers: wise not willig captaines. For
this warlike practise florished alwaies
chiefelge emonge those, who were be

The second Booke

set with enemies. But every coaste is
fraught wth foes. Hereby the Romaines
lengthned the boundes and limits of
their empyre, euen to this our Britaine.
Hereto, were the Lacedemonians to p^{ro}ue
euen plain warre cockes, bothne either
to bidd^e or take battell. Of them ther-
fore, manye abounded with warlyke
praise: yea, guerdons, prizes, and try-
umphes, were adiudged the valiant.
Hence the oken, grasse, wal, citie, and
golden crownes. Hence the preferment
to degrees: hence the many surnames
hence their armes, Images, pensions
of the common treasure: hence the di-
vision of lande: as to Cæsars old souldi-
ours, the field *Stellas*: to *Sillas*, *Volatere*
rum, and *Aurum*: and to others other.
Hence sprong in times past the name
of knights: kept yet in England and
otherwhere. Hence almost al Nobility
rose & grewe, as in touching the origi-
nal therof we shewed tofore. To this
labour (namelye by practises of peace &
warfare) I exhorted the nobles some-
what aboue, when I touched, they
ought not faint & forslow their entye
in ydolensse. For woorthely is *Sardanus*

Of Nobilitie.

hus scorned, as a rascal, effeminate, & too
maly king. Who chose rather amōgs
womē to handle the distaffe, & spyndle
then to weld weapon w men. Agaynst
whome, when his lieutenants Be'os
(bus and Arbaces made insurrection: he
with his womannische trayne, scarce
shewynge his face in fyele, filthylly
fled. And vnderstandynge the losse of
the fiede, thyelwe both him selfe, and
his, amids the tier. Bynge therefore
Noble men to the common welthe,
warlyke skill and Courage, whiche
teas they may vtter agaynst thei^r e-
nemyes, the Turkes and other infi-
dels. For, sith bindes til the grounde,
Craftsemen cleaue to thei^r craftes,
Preachers warde Churches with the
spirituall sworde, agaynst the assaulis
of Sathan: the Nobles muste in the
shadow of their palaces, and in peace,
practise and ponder these guttes, ere
they leaue thei^r walls, and take the
fiede, whose labour, thei^r countrey
more properly challengeth, & thinketh
both more commodious and necessary
for her. No^t vnworthely. For they re-
leased of bodely trauayle, weare not

The second Booke

hand crafts greatlye, and, sythe they maye well spare them selues this leasure, maye labour in these feates: and learne so muche art & skill by vse, as is requisite in any general, at y least in a meane captaine. For, without a Captaine, an army is (as said Epamondas) as a saier beast. and Philip, chose rather an army of harts, vnder the conduct of a Lion, then of Lions, conducted by a hart. For, the chiefe parte of warlike successe, consisteth in a stout and polytike captaine.

But the efficient causes and limits of war, may be. For the flocke. For the law. Which deuise, Alphonsus king of Arrago, gaue in his armes. Wherto this also may be added. For the prince. For in the Princes, is compyled the Realmes safety. And thones life, dependeth on thothers welfare. I meane a godlye kinge as Iosias, Ezechiel, David, or suche like. who employed their seruice, to the king of kings, and established in they Realmes sincere religion. Other wise counsel I none to warre, eyther to bolden Idolatrie, or strengthen wyckednes,

Of Nobilitie.

nes, with worde or deede. Rather
oughtst thou wythstande hym: wyth
thy Councell (not force) to hinder hys
attempts. Wythstande hym (I saye)
with patience, not power. And feare
rather god, then man. For hys flocke
the shepheard: For theyr countrey, the
Codries, Decians, and Curtians die. Jus-
ttest is the quarel, for lawe and fayth.
If the whole consent, and con corde of
all, or the mosse parte of the good,
ioyne: bee they stirred of zeale, (God
calling them for hys glozy) to obtaine
what they coueyte: then knowe they,
this last and extream remedy, to bee
mosse commendable. Howe muche
more detestable they are, who not de-
fende, but betraye theyr countrey. (As
Tarpeia Roome,) Or theyr Prynce. As
Pyrrhus Whisician, whom Fabritius sent
backe bounden. Or the law and rely-
gion. whiche happeth, as ofte as rely-
gious catties, to establishe theyr pry-
uate gaines, and dignities, receiue in-
to the bosome of theyr Countrey, a
straunger, and forren Prynce.

For

The second Booke

Sho: haue regarde of ought, so they
may with fozen violence, mayntayne
theyr olde rooted inperstitious opiny-
ons, and retaine the Roman heresies.
Contrariwyle, shall oure Noble man
demeane hym selfe. And bende all hys
myghte and mayne, agaynste fozren
force. Not raunsome, oz mayntayne
his fanly, with the destruction & death
of hys countrey. Mischieuous is this
pol:cie, with the losse and ruyne of the
Realme, to stablishe theyr pryuate o-
pinyon, and accomplishe theyr owne
luste. O horrible treason!, wantinge
worthy terme.

Towardses the multitude eke, and
commen sozte, some duties muste bee
obserued: that Nobilitie maye (as it
were) flowe, into all mens hertes. To
winne them with curtesy, not affray
them with cruelty. Whereof muche
maye, and somewhat hath ben sayde.
Which here it needeth not tediouslye
to repeate, oz other lyke causeles to
heape. Aristotle mencioneth in his Po-
litikes, an horrible othe vsed in certaine
States, consistinge of the regimente of
Elwe

Of Nobilitie:

fewe Nobles: in maner, thus'. I will
hate the people, and to my power per-
secute them. Which is the croppe and
more, of al sedition. Yet to much, prac-
tised in oure liues. But, what cause is
there, why a Noble man, should eyther
despise the people: or hate them: or
wrong them? What: know they not,
no tyranny maye bee trusty: For how
yll garde of cōtinuance, seare is: Fur-
ther, no more may Nobilitie misse the
people, then in mans body, the beade
the hande. For of trueth, the comnten
people are the handes of the Nobles,
sith them selues bee handlesse. They
labour and sweate for them, with til-
linge, saylinge, ranning, toplinge: by
Sea, by lād, with hāds, wth feete, serue
them. So as woute they? seruice, they
no? eate, no? drinke, no? are clothed, no
no? liue. We rede in y^e tale teller Esop,
a done was saued by the helpe of an
Ant. A lyon escaped, by the benefite of
a Wolfe. We reade agayne, that e-
uen Ants haue they? choler. And not
altogether quite, the Egle angerd the
bytle bee. For, albeit careles and safe,
lye

The second Booke

Ipe thou despise eche seuerally: yet not
without perill, prouokeſt thou all vni-
uerſallie. Right godly therefore, and
wiſely ſaith *Auguſtine*. The multitude
is not ſo contemptuous for theyr ſym-
ple power: as dreadfull for theyr huge
number. For many litle woꝛmes may
ſlay. And caſt ought midſ a ſwarme of
fleas, ſhal it not be eaten? Wherfore,
neither ſharply, nor rigorouſly, nor ti-
rannouſly, muſt they entreat the peo-
ple. With no mans power, may match
the might of many. Rather muſt they
loue them, as the greateſt, and beſte
parte of the common wealth. And bee
they ſubiects, they are ſo muche more
to bee loued, for they yelde them theyr
labours, whoſe profites they enioye.
As the father to his children, the king
to his ſubiects, the good husbandman
to his groundes: ſo ought the Nobility,
be affectioned towards the commons.
Whom they ought winne and ioyne
to them, by vertue, as a moſte effectua-
ll charme. But, howe loue is purcha-
ſed, and entrie made into the myndes
of the multitude: Excellentlge lear-
neth

Of Nobilitie.

meth Cicero in hys secorde booke of duties. Whome I leaue the Nobles enen agayne and agayne to peruse.

And this is the firste parte, concerning theyr countrey & common welth.

The other is, that Nobilitie agree not onely with the people, but enen liue, and loue, within it selfe. For, hit suffiseth not, the Commons and lordes agree: but also it both beseemeth, and behoueth, the Lordes bee soldeered amongs them selues. Sith hence also, spyngeth Ciuill sarre and dyscorde. For, stoute stomakes, cannot beare pryuate grudges, withoute the common misery and calamitie. which wel wytnesseth, the rage and madnes of C. Cesar, and the twinninge of Cn. Pompey, the great from him his father in lawe. whyche caused the alteration of the state, and newe countenance of the Empire. For, this is no play, or pageant, nor any counterfast combat, or stage Tragedy, sweatelesse or bloudlesse, nor Homers fraye twirt froggs and myle: But the frayes and combats of Noble and myghtye men, are,

Agreement
of the
Nobles.

The second Booke

are, as the graspinges of Lions, or giants warres, who ioyne with greates power, greater stomakes, but greatest peril of eyther part. Although, no: Lion deuoureth the Lyon, no: dogge the dogge, no: wolfe the wolves kynde. So as nature it selfe, withoute other reason, sufficientely crieth oute on it. For it is, as if the limmes of one selfe body, should sarre. Were it not monstrous, and vnnatural, (thinke ye) the heads should wythe it selfe ache? The hand should buffet hym selfe: the tounge curse hit selfe? For easely then ceaseth any they? Tyrannye to other limmes to seeme cruell, when thus they rage agaynst them selues. But whereto forceth not ambition mortall mindes? Whiche lightlyest breedeth in the highest wittes, and hatyrest courages. Yet lesse yll, and more tolerable were hit, if only with hit selfe, hit conceaned, quickned, & tranapled. But it brasteth and blaseth forth. And what mischieue, (enflamed wyth the lust o: raygne) it hath erst imagined o: ther: that now it compasseth. And ba-
leth

Of Nobilitie.

letth eye in her gard enuye, her vnpar-
ted bandmayde, the batode of all her
mischieues. Enuye agayne, comes
not vnaccompanied but couples to her
an other mate, namelepe crueltie, ar-
med and furnished for the deatthes and
slaughters of many. Hence commeth
it that Nobilitie can beare no peere,
and all ambition is impacient of
mate. For enuye glopteth with blou-
dy looke, breatheth mischief, and
whetteth and sharpneth crueltie.
So as goare enuy so dimmeth eyes
of the minde, and eclipseth all the sen-
ses: as it respecteth no friend, no
kinsman, noz alie, noz his owne deare
and german brother. For rare is the
concord of brethzen. And they? brea-
ches moste bitter and pestilent. For
the bloody some runneth on the spere.
As Absolon burning and ragging with
ambicion, on David, his father and
most godly kynge. Whis deadly beloe
of enuye, croppeth aye greene, sprin-
ging, and growping vertue. So as, if
aye prince surpasse in power, extell
in learninge, flourish in wytte, or
a.i. passe

The second Booke

pasſe in any ſingular ornament, hymt
ſtraghte it aſſayleth, aſſaulterh, op-
preſſeth. Which the Athenians commē
wealth, whilome proued moſt true, in
their oysterſhel eryle, and the deathes
of the ballaunt Themistocles, iuſteſt A-
riſtides, eloquentſt Demosthenes, godlieſt
Socrates. For gladlyer vouche I forren
& ſtate examples, the pꝛuate & freſhe.
Albeit, I ſee in theſe dayes; Tarquinius
bloudy counſel renewed. who is repor-
ted walking in his garden, ſwolne w
hate & pride, to haue felde with a wād
the higheſt poppie beades. Cruel land
of Canaan that deuoured her inhabitant-
tes. Cruell Scythia manqueller, & men
mngner. But w ſuch hate and enuy is
our Nobles ambition medled, & wyth
ſo horrible cruelty enflamed: that eche
noble man wounds his owne limme,
& turnes towards him ſelfe, his rage
and furious force. Rare is in Germany
rarer in Switzerland, the pꝛeſidente of a
ſubiectes death. But rareſt of all the
erecution of a ruler, or magiſtrate
ſpot onely for they ſeeld offend: but al-
ſo, for they thinke it ought be a wonde-
rous

Of Nobilitie.

rous crime, wherfore they should part
from their body, so noble & precious
limme. Esaye crieth. The princes of So-
dom and Gomorrhe, y^ere handes are
dye with bloude. And woe to that
nacion, where no Nobility noz affini-
tye of bloude, saueth from shamefull
slaughter, where is no respecte of dig-
nitye, no roome ne refuge, left for mer-
cy. Where one Noble man, is hang-
man or butcher to another: or rather
to him selfe. Who seeme not (in my
concepte) according to their grauitye,
to weyge discretely enough, noz the
weyghte of the facte, noz worthynesse
of the person. For, yf but a while, they
would mumble with them selues, euen
but these fewe wordes (A noble man
must die) and therein examine what it
is to dye, what a Noble man to dye:
they surle I thinke woulde lyghtely
swage, and they not rent from lyfe, so
noble limme, eyther for lighte cause,
or often vniuste. Cicero reckeneth
eighthe sortes of punishmentes, e-
monges the Romaynes. Damage,
emprisonment, whipping, reedpence,
Shame,

The second Booke

Shame, eryle, seruitude, death, whiche
seeld, and not but iustly, and for great
cause were executed. But, so were
the lyghtest applyed, as the feare ofte
spredde to many, the payne to fewe.

But that they seeldst wouted to exe-
cute any *Romaine* Citesein, it appeareth
by *Cicero*, not once onely in his *Actions*
against *Verres*. In the seuenth of which
he dwelleth altogether in amplyfying
this crime: and this last, & weyghtyest
argument, referueth to the reareward
most to moue the iudges. Amonges
the rest, of a citesein, cruelly & sharply
scourged, by *Verres* commaundement,
thus speaketh he to the Iudges. A

» *Romaine* Citezen my lordes, at *Messana*,
» in the middes of all the markett. was
» whipped. When, as all the while no
» sighe, no other crye of y^e poore wretche
» mid the smarte and clashinge of hys
» stripes, but this was heard. I am a
» citesein of *Rome*, He hoped perper, by
» this mencion of the city, he shoulde
» haue scaped all strypes, and shelded al
» toymentes from his toyme body. But
» this not onely not p^{re}uailed him, to
» annoyde

Of Nobilitie.

auoyde the crueltie of his scourge: but ,,
mids his ofte cryeng mercye , and re ,,
sounding the cittyes name : a galowes ,,
yea a galowes, I saye, was prepared, ,,
for the vnhappy and wretched captiue: ,,
who neuer tofore had seene so late ,,
lesse power. O swete name of libertie ,,
O the favourable lawes of our citty. ,,
O the lawe of Porcius and decrees of ,,
Sempronius. Thus spake he of one ,,
whipped by Verres. O, saue he at one ,,
instant, for no cryme, so many famous ,,
nobles . so manye honest citisens, so ,,
many Magistrates and heades of Ci ,,
ties, not of foreyners, o; rascals, but ,,
euen of the noblest, yea Princes, yea ,,
of theyr owne degree, haled to slaugh ,,
ter, and done to death: Howe would ,,
he roare: With what cries, what cou ,,
tenaunce, would he accuse this cruell ,,
enuious, & ambitious rage: If it be ,,
by his wytnesse, a haynous crime to ,,
bynde a citisen, a mischief to whyppe ,,
him, yea almost parricide to slay him: ,,
what shall I saye , to preferre him to ,,
the galowes: What to bebeade him: ,,
What to shoue flame, burnyng syer, ,,
and

The second Booke

and other tormentes, to the tender boyes of noblest personages: No more to spare the bloude or life, of a Noble man: then a hogge or dogge: Pardon I praye, if I be somewhat too hotte, in reclaiminge those importunate naturres (whom ouermuche madnes hath blinded) from so great, so cruel discorde and vnmearurable rigour. With *Esai* therefore, I counsaile all Princes and Nobles to be cleare from bloude, to iudge iustlye, and mercifulllye, toynly to loye and sorowe, to pardon eche other, to acknowledge theyr owne faultes, and forgiue theyr offenders, not to punyssh all offences so rigorouslye, not to treade vnder foote nor afflict innocencke, to clense their bloudie handes, and nourishe mutual concord emonges theym selues, to banyshe discorde, borne of ambition, nursed by enuye, fedde by cruelty, and confure her to the Crows, to the furies *Alceto*, and *Megera*, farre hence, to the Indies, to Hell. For, as concord mayntayneth and encreaseth priuate, and publike wealth: quieteth the Subiectes

Of Nobilitie.

lectes at home, dyueth terroure and
dreade in they2 enemyes: so the Nobil-
litie lpyunge in tumulte, and disoord,
bothe they2 owne myghte is hocked,
and the foundations of the common
wealth are shaken, they2 subiectes
wynges, they2 frendes mourne, they2
enemyes laughe and tryumphe, so2 so
wyde gappe opened to lpyole them.

Thys other common wealthes pzone
and euerye corner is farld with exam-
ples, as well emonges the Heathen,
as *Christians*. I coueyt here to ouerpasse
our countreyes soze. I would wishe,
oure ciuile broyles were knowen but
at home. But sith, of they2 owne force
and bitternes, they vtter and blase
theym selues, moped with loue and
conscience, I can not whollie couer
them. Let therfore my countreyemen
pardon me in this one poynte, muche
pertinent to they2 safety. I thinke, had
they rather chose to cleaue in one, with
mutual cōsent, the thus to be disfrac-
ted with dissencion: no2 had the ciuile
swozd shedde so muche Noble bloude,

The second Booke

no; ennemies sodayne roades, of late
reste so many garrisons. The truthe
can not lye. He sayeth. Every kynges
home deuiled, and scuered in it selfe
becometh desolate. And every city and
house larring can not stande. No; eche
noble man roote out other, Nobilitye
may not last: no; the common wealt
lyue, her strength and flower wythe-
red. Truly, this thinke I, No; *Julius*
Cesar had made our *Britayne* tributarye
had he not at his entry found the prin-
ces and rulers of the realme at vary-
gance: (fo; both befoze his commynge
they kepte continuall warres, and af-
terwards the *Troinouantes* the stronge
citys (whych now we call *London*) the
Centmagis, *Secuntians*, *Ancalites*, *Bitrokes*,
and others yelded theym selues, and
many at his commynge (as him selfe
reporteth in his commentaries) rebel-
led from *Cassiuellantius*, who then ru-
led the realme) no; yet the *Saxones*, no;
that *V Villanthe* *Normayne* *Conquerour*,
woulde ever haue attempted to in-
uade it: had they not (procured by
often messages) in maner presente-
lye

Of Nobilitie.

sentlye, behelde the larringe, and dys-
cordante state of the Nobles. To con-
clude, nothinge plageth England, but
the many breaches, and euer vn sure,
neuer faithful, frendshyppe of the No-
bles. What wonder then, though the
ennemy oppresse, the weake vnarmed
remnant, and open parte to insurpe?
With alwaie, the surest armour, and
strongest wall, is theyr stedfast and
constant amity, who are most of might
and power: What miruaple, though
other overrunne them, when they
seeke, to rive theyr owne throte? For
to overpasse the aunciente and elder
presidentes, & to glaunce by the later
grienes enen with one word, was not
the twinninge of oure Nobles, the
meane to al our misery: Let me bouch
for example, Edward Duke of Somers-
set: a Prince of passing godlynes, No-
blest house, trustest Protector of the
younge Kings person: emprysoned for
a trifle, yea a light suspicion, and be-
headed. whose life, all men proscrite,
with woorthy prayse and commendat-
tion: his death, with due teares, and
lament

The secnde Booke.

lamentacion. For, when he being protectour of the Realme, a moste trustie and good Garder to his orphane Wynde, a man godlye suspitious, and careful for his kynge, permitted his brother the *Admyral*, by others sleights for felwe vnproued suspicions, to be beheaded: Wym selfe, shortly after trowred, by the meanes of the Duke of Northumberlande, (a man trulye of a stoute and halwye Courage, and in warre moste valpauite: But to muche ragynge wyth Ambycyon.) with the selfe same kind of death, that tofore his brother, (O worthy man) to the great sorow, and mourning of the whole Realme, was beheaded. Whiche once deade, wee were shortly after robbed of our Christal Kynge. Whose death, ensued the chaunge of Religiō. And somewhat after, the selfe Duke, pent in y^e selfe prysen, appchard of like crime, ended his lyfe by lyke death. For onely he, but even all, that by corrupted and suborned wytnesses, conspired the protectours death. Ever since

Of Nobilitie.

since the common wealth waned, and
we lost our passingst men, our highest
honours, our chosen Nobles, our ho-
nourable Noblytie, our valiaunt
guides. with what slaughters, (Dim-
moztall God) what murthers, what
butchery of the good, with what strea-
mes of noblest blood, yea with what
mens blood, bathe that lande, sweate
and surrounded: which I recount not,
for hate or enuie of anye, (for the con-
triuers of these mischieues, are all re-
dy deade: And enuie creates not the
deade) But, that by theyr example, et-
ther the guycke maye amende, if anye
remayne yet, accessaries to so shame-
full sinne: or others maye be warned,
and ware, to encurre lyke faulte and
penaltie. The same maye we see, in
the Athenians and others. But one ex-
ample sufficeth.

Who slayeth, shall be slayne. who
ill pretendeth to other, shal be preuen-
ted, and meashd in hys owne purpose.
As Hesiod, hauinge perhaps proued
it, even in his dayes songe.

Wurste

The secnde Booke.

Worst to the worker proueth the counsell
wycke.

Remember they, who laye violent
hands on other, how horrible hit is, to
fall into the bandes of the lpying god.
Who is not onely carefull of his, but
euen knoweth all, and euerpe them.
And hathe nombred all the beares of
theyr heade, and wyll espie if any die.
And (if vniustly) not leaue hit unpun-
shed. Wherfore, auant that churlishe
Nemesis, and enuious Ate. Departe
hence factions, in the devils name.
God is charity, and who is not in cha-
ritie, is not in God, nor God in hym.
What shall a Noble mans courage,
be pent vp with such impotence, suche
enuy, suche basenes of stomake, as the
dungbyl, and wretched rascall people?
The potter hates the potter, as (Hesi-
ode saith), the Poete the Poete, the
Chantour the Chantour. But god for-
bid, one Noble man should hate ano-
ther, sithe enuye, withoute horrible
blame, and mischiese, cannot pearce
their hartes, Greater and higher, then
whom enuy maye subdue. And, howe
shal

The second Booke.

shall hee loue the people, who hateth
his owne degree: **W** herefoze, if they
couet to saue the commen weale, to
maintayne theyr dignitie: this is the
molte compendious meane, that ney-
ther feare, hate, or thzeate other: Nei-
ther iarre with other, neyther conspire
others death, and destruction: But, all
suspicion seuered, they cleaue together
with ioynte hart, and minde. And so
be lynked with the insoluble chayne of
charitie, as with one consent, they stu-
die to pzeferue theyr countrey, to with-
stande theyr enemy, to loue the people,
and with absolute concozde, and bny-
tie, to be solowzed and glued in **C**hrist.
The restozing of which happy calme,
in these oure dayes, to the **C**hristian
wozld, after the stormy warlike tem-
pests: I greatlpe ioye, and wishe hit
christian, and enierlasting. And greete
to our **E**ngland, the bzightnes of this
season, and the soumer dayes, which
god hath graunted our noble **Q**ueene
Elizabeth: Under whose raygne, all
these storms are appeased, and stilled.
whych quyetnes, I hope shall and be-
seche

The second Booke

seeke almighty god, maye bee enierla-
sting. But this ought the Nobles per-
forme both to shew fauour to the pain-
feriours, and louingly agree amongs
them selues. No sond counsel, though
a Sithian, gaue one Silurns dienge to his
Chyldren. To whom, he gaue abund-
del of buckle arrow scales, to breake.
which when they could not: seuered
he easely cracked them in theyr sight,
whom bound in hauand al they coulde
not crulse. By which dumme shew, he
signified to his chyldre, (whom he had
in number. 80.) that with cōcord they
might be inuincible, with discōrd easely
ret. what els is nobility then a ma-
ner brotherhead: As natural brethren
then, ought they cherishe, sheld, aide,
and embrace eche other: but they wyll
rather together with their country, w
the reste of the people, perishe. For, if
tarringe they lose one, all the rest flit-
tinge and scattering, wll lightly sum-
ble in the selfe pit of perdyction. And, if
any rauener, rente and deuoure one,
hee wyll seuer also the reste, tyll hee
haue spent all. Euen as the lanar, se-
uereth

The second Booke.

nereth firste from the whole flighte
one doue, and then another, that sith
at once contoynd hee coulde not, at
sundrye tymes dysiopned, hee maye
suttelly inuade and deuoure all. For
coupled strenght is stronger, as the olde
poesy is. wicked is he, that chaseth not
if he may, his approachinge enemy. but
how muche more hated, both of god &
man ought he bee, who renpenges hys
countrey, fling his felowes, sueth the
enmy campe, & betratheth the Realme:
Plutarche mentioneth one *Cretinus* a ci-
tezen of *Magnesia*, who longe tyme w
one *Hermias* had bozne pryuate grudge
bet, when *Mithridates* warre began, in
open assēbly, counsayled to choose *Hera-
mias* general, recknig & commēdig hys
many vertues. which *Hermias* hearing
willingly yeldeo, & departed into volū-
tary exile, y^e *Cretinus* mought bee gene-
ral of h^e army. So, ought, all pryuate of-
fences bee buryed, and comen perill
ioyne enē h^e deadliest foes: to perfoyme
their comen duty, wth comen consent.
That, as much as in thē lieth, thei no:
harine they^r pryuate enemye, no: ayde
they^r

The second Booke

they: fozen foe, no: suffer the common wealth to be abandoned, whiche well may the elustering concord of the Nobles, perfozme. wherof is now sufficient sayde.

*Liberalis
tic.*

They ought also practyse, another vertue towarde others, namelpe liberality. For, nothinge more purchaseth mens fauoure and frendshyppe. whose prayse, as it ought bee common to all riche: so is especially mooste proper, to Noble men. For euer, a Noble courage, accompteth hit more happye, to helpe, then bee holpen: and to bee a geuer then taker, to vse Aristotles wordes, yea, rather reckneth hit a shame, and staine to his hono: , to take: glorious to geue. For, bothe they haue to geue, and none geus more largelpe or readelpe. So as, almoste by no ryffer prooffe, may you reade a Noble man, then by geuinge wyllyngly, often, and bountifullp. wherfore, the Hiebreues cal them pynces, which emplyeth, liberal, bountifol, halfe gods, and Noble men, euen of they: owne accorde and nature, free batted. whych word,

Christ

Of Nobilitie.

Christe in Luke conuerted thus. They
kynge's rule them, and suche as haue
power ouer them, are called benefi-
all. That is bountiful. Wherof, both
an honorable pzoofe, and woꝛthy wit-
nesse is Alexander the great. Whome
scarsely suffised the great treasures of
Darius, to powze out on his frendes.

With whom, he thought his treasure
most safelpe kept and hoꝛded. Perillus
supnge to him foꝛ dowꝛ to marpe his
daughter, he wylled to take fiftpe Ta-
lentes. Which when he modestly re-
fused, aũswering that ten suffised: He
replied, perhaps foꝛ the to take, but
not foꝛ me to gyue. This princely sto-
make, ought all Nobility wonder at,
and according to theyꝝ power imitate.
Foꝛ, albeit in welth they be not Alex-
anders, yet in minde and bounteful be-
nevolence they maye be. All see they
maye: such is theyꝝ abilitpe.

Men weene also they ought, sth it be-
hoũeth as they haue freelpe receyued
much, so to render somewhat, to sac-
four the necessitties of others. Whych
also our Paule wꝛityng to Timothe com-

The second Booke

maunded, willing theym not to place
theyr confidence in vncertayne riches,
but in the liuing god. And to imitate
his heauely example, who ministreth
all men abundantly, and largely to
theyr needes: that they maye be boun-
tiful, riche in good deedes, liberal co-
municaters and emparters of bene-
fices, large and bounteous. And hereto
knitteth he rewarde, namelye, that
layeng here this sure foundation, they
may obtaine everlasting life. Thus
must he despise monie, as a heauy and
vnprofitable clogge to him, mounting
to greater and higher hope. For howe
shall a money slave, rightlve rule o-
thers? Or howe maye he be termed
free, who serueth a thing reasonles, &
lifeles? They ought therfore neglecte
money, not as some vnwise philoso-
phers, and frowarde & foolish sage.
Who epyther cast a way their goods, as
Diogenes his cuppe and maser for he see
a boye make the same of the belowe
paine of his hand, Or drowned them
in the sea, as Aristippus and Crates. Or
leste them behind, when they myght
haue

Of Nobilitie.

hane saued them, as *Byon*. O: negly-
gentlye forooke them, and let theyr
groundes lye waste, for others beastes
to pasture, as *Anaxagoras* & *Democritus*.
But, neither laulthe they out theyr
goodes, as prodigall, nor bestowe the
on vicious persons, as manye hippo-
crites and ambitious. But in pla-
cing benefites, weygh what is eche
mans due. So much therefore, of *Cice-
ros* notes of bountifulnes, as shal seem
expediente to this place, I with fewe
wordes and briezely, wil mencion out
of oure Scriptures, as farre forth as
seemeth ioyned with a poble mannes
duty.

So therefore must liberality be tem-
pered, and limyted, that chiefly there-
in two faultes be auoyded: that nei-
ther you bestowe on the vnworthye,
or needelesse, nor seeme bountifull for
desire of honour and gloze, or hope of
gayn. So ought there be choice and ac-
compt of person, & the ende respected.
Of the ende, *Christ* spake in *Mathewe* in
that fyrste, and haugenlye sermon, he
made to his disciples in the mount.

The second Booke

When he sayeth, almes is to be geuen not in mens syght, for shewe, nor after the trompets blast, as Hippocrates in the Synagoges, and streetes, for they would be seene and praysed of men.

But of the ende, and other thynges that mought be heaped hereto, I will here saye nothinge. It shall suffice, to adde so much, as shall seeme pertinent to the callinge, and function of a Noble man, touching those personnes on whom this liberalitie oughte be employed.

Liberalitie to.
wardes
Beggars.

The first therfore, and neediest are beggers. Whom in no wyse he ought forget, who dependeth as a beggar on the almes of god. Of whom so many, so great giftes he receyueth daylye.

These mencioneth Chryst in Luke, in the Pharisees banquet, in this maner, lessoning his feaster. When thou makest a dyner or supper, call not thereto thy frendes, brethren, kinssfolke, nor thy riche neyghbours: least they crosse the with like, and so requite the. But when thou bankettest, call to thee the poore, the lame, the halte, the blynde.

And

Of Nobilitie.

And happy art thou then, for they can not requite thee. **W**herein, both be touched those *Pbarisaicall* feasters, and also, noteth not a few of our dayes.

Who geue not the needye, but suche of whom they hope or awayte, bringe the doubled worth. For anye where, truer proues that olde sawe, *Like will to like*. For to feastes and banquettes not the needye and hongrye (as oure sauoure willeth) but the Noble, the ryche, & the feasters felowes flye.

Who are able to recompence them, and render lyke, yea with vsurye.

But, best deserued they of the commē wealth, who first founded hospitalles, and almes houses, for poore and wretched lasers. **W**here not lasie loyterers or welthy dissemblers: but the weake and nedye, mought be harboured.

For, euery where is stoare enoughe of bagaboundes, & none more theuyshe, sluggyshe, or dissolute in all lycenciousnes: then the wanderynge sculles, of roges and roamyng beggers.

Whyche well by experience, espyed
p. iiii. that

The second Booke

that famous and worshipfull gentleman *Anthonye Caur*, of worthy memorie: my beneficiall patrone and tutor. Who bringe in *Buckinghamshire*, commissioner and Justice of peace: trauayled day and night to banishe this sorte And, at length by his witte, industry and polectic, compassed, that pꝛouision was made for the weake, wydowes, orphanes, and aged: and the stout and mighty lubbers compelled to labour. So that at laste, almoste no where thꝛough the whole shyre, shoulde you fynd a vagabound. This was pryuate. But that of the city of *London*, publike & most cōmendable: worthy eternitie, and immortallitie: founded in the fortunate reigne of king *Edwarde the syxt*, Where in a large roome with wages maisters, seruauntz, & all other necessities allowed, & ministred, an innumerable multitude of poore is fed: the healthie labour, the sicke, lame, deafe and blinde, are cured: many children bred, some to occupations, some to learninge and studies: that in after times, maye serue eyther the church,

Of Nobilitye.

of the common wealth. Which wyth
such like, I tell to this ende. What e-
uery noble man, in his Shire, Citie,
or Countreie, maye in like maner, to
theyr power, prouyde the realme be
not charged, or whelmed wyth that
wanderyng and pernicious draffe of
bagabondes, and lasye loyterers.

Be this therfore decreed, that libera-
lye they ayde the needye, that simple
they geue, not suttellye let to vsurpe a
benefite. And such giste scripture ter-
meth an almes and pitye. For it is
geuen to the pitied and almes woorthy
The Philosophers call it bountye, be-
nignitie or liberalitie.

Let also a Noble mans chest open
to the famous in skyll, or studye, of
knowledges. For in times paste, kin-
ges, Nobles, and al honourable, were
protectours and nurses of learnynge,
learned, and studentes. And accom-
ted (as it were) Apollines, and mayne-
tayners of the Muses, who (in maner)
watered and refreshed with their li-
berality, as plentyfull dewe, the same
scrued or destitute.

*Liberalitye to-
wards the
learned.*

Whom

The second Booke

Whom vnlesse the ayding and beneficiall hand of Nobles assiste, and supporte: necessarily must they saynt and fall. For artes are fed by honour, preferments, aydes: and saynte throughte want, contempt, and pouertye. Hence springe those bothomles prayses, and glorious titles of *Alexander the great*, Hence those of *Augustus*, and *Mecenas*, prynced by the famous penne of *Ouide*, *Virgile*, & *Horace*. But that other king of the *Macedons* munificence, *Anaxagoras*, *Diogenes*, and many other, both proued and praysed. Whose embassadors bringeing *Xenocrates*, 50. talentes whē he refused, answering, he neded not so much, & notwithstanding of curtesye, seing thē somewhat dismayd, toke 30. poundes: the kinge willed him, to gratifie any his frend (if any neded it) with h rest. So *Anaxarchus*, he sent by his cofferer so much as he requirrd. Namely a. 100. talentes. which he not onely not denied, but seemed in maner to thanke him, for he would so boldly demaünd it of him, as his frende, whose both mought and would geue it hym.

For

Of Nobilitie.

For, this cause, with immortal thankes, and euerlasting memory, oughte they be honored, and reuerenced, who first founded schooles, and vniuersities: appoyntinge stipends, and priuileges, aswel for the studious to learne as professours of artes to teach. wherewith, we wont to be allured, and prouoked to study paynefully, and profite merely. But gone is that golden age, present are our brassen and iron yeres. wherin, who ought augment these benefites, are rather spoilers, then patrons of learninge. Wha either by flattery, sute, or extortion, seeke they priuate gayne in students reuenues: and compasse, rather to rase, what is builte, than to laye or found new. To many politike artificers, bee there in this suttile, and wylke skil. who, either purchase for noughte, of wardens and Rectors of colleges, they lands and linings: or enter on them ere they fall, or ayded by the Prynces letters patents, dispossessinge the olde ternaunt, wyl in spite of they nose become their ternaunts: or if the heades denye they requestes,

The second Booke

requestes, chafe like younge Dukes,
 and threate I wot not what, to the
 whole felowshyppe. But otherwyse
 would I oure Noble man bothe doe,
 and meane. To surmount the benefi-
 tes of his auncestours, to mayntayne
 the dignity of learninge, to augmente
 their profites, to employon them with
 a gentelmanly frankenes, so muche as
 they want, & that not be burdennus to
 him selfe. To garnishe also libzaryes,
 with store of bookes, is not the leaste
 commendation of Nobility. Wherin
 Ptholomeus Philadelphus, whylom excel-
 led. Which prayse is now descended,
 to the Noble familie of the Fuggers.
 Next, be liberality vnlocked to them,
 who suffer for religion, and are empri-
 soned, or otherwyse afflicted for Chri-
 stes cause. For, in the Apostles time,
 they bestowed their almes on the god-
 ly poore. And Paule, ofte gathered for
 the bzyethen at Hierusalem, and others.
 And counselieth the Galatians, bothe
 generally to be bountifull to all men,
 but chiefly to the householde of faith.
 For what wee contribute to the god-
 ly,

Liberali-
 tye to-
 wards
 Goodes
 Sayntes.

Of Nobilitie.

lye, and the persecuted for Religions sake, is most accepted of god, and who receiveth them, receiveth Christ. Yea who receiveth a Prophete, in the name of a Prophete, or a iust man, in the name of the iust: shall receive the reward of a Prophete, and righteous. And who giveth the least of these, but a cuppe of cold water, to drinke in the name of a Disciple: shal not misse his rewarde. How much the detestabler is theyr myschievous beneficence, and accursed bountie, who not to feede, or clothe, hunger or naked, Christ: but rather to spoyle, and dysrobe hym, not to cheryshe, but rende hym, not to save, but shaye hym: lavishelye powere oute, and waste theyr goods, welth, and power. And who, to aduance supersticion (not builde Religion) eyther renew raised Monasteries, or found new. Rigorous in sacking the poore, but superstitiouslye Religious in decking Images, Masses, Reliques, pardons, pilgrimages, clothinge Saints counterfettes, prodigally, & wyckedly liberall.

At

The second Booke

Which expence is so much the lamentabler, as it is in the mids of the light of the Gospell vsed, and so: they ryle from the good, and gospellers, what they bestow on the euil. And turne the substance of the godly, as the rent and scattered reliques of they: life, to horrible abuse. But these, haue otherwhere they: pyce, worthy they: deedes. In meane time, ill gotten, and worse spent, worst wasteth. but what is employed on godly bles, and subsidies of the holy Sainctes, shal with vsury re: turne to the owner. So as for carnall thinges, he shal reape spirituall, and heauenly. And thus, hitherto haue we entreated, of they: reuerence to they: countrey, they: loue of the multitude, conco:de twixt them selues, almes towards the poore, liberality to the learned, bounty to the godly, which all, be members of the common wealthe, whom as germane b:ethren, this our Noble man oughte embrace, with fauour and amitie.

For oughte they: beneficence bee withheldē, but imparted with Graungers,

The second Booke

gers, soundzed, and (as hit were) gra^{Hospitali}
ted, in the comen weale. which ver^{tye to}
tue is termed hospitality: namel^{wardes}
mended to the Jewes, in the old law, ^{Straingers}
by god. whom hee wylled, to be curte-
ous to straungers, who were pilgry-
mes erst them selues, in a forren land.
For, lyghtlye learne they that haue
proued like misery, to succour misers.
And are moued with greater compas-
sion, and sence of others grieve. Cesar
therfoze cominerded the *Germans*, for
they thought it detestable to mistuse a
straunger. And shielded all suche, as
for anye occasion fledde to them, from
wronge: accompting them holye, and
communicatinge all theyr house, and
tables with them. The *Britains*, chiefe-
lye the *Kentishmen*, bee termeth of all
other most ciuile. which it appeareth,
was p^reiudiciall to them, & the chiefe
cause of *Cesars* warre. For they ayded
the frenchmen, his enemies, and suc-
coured them with frendly and commo-
dious harborough. Beware the newe
Germans and *Englyshmen*, they chaunge
not, but continue this manour, and
custome

The second Booke

custome. Which so much the more they
ought, for, as now they errede they
elders, in Christianity: so oughte they
passe them in vertues. What charge,
credited Paule to the bishoppes. Name-
ly to entertaine, and loue straungers.
Noz lesse carefull ought Nobles bee,
whose power as hit is greater, and
more abundant: so ought they: boun-
tie be larger, & plentifuller. For, sithe
Monkes, ethe where, haue yet good
names herefore: wate oughte Nobles
bee, who succaded in they: Roomes,
and sessed they: possessions, that here
in theypproue not their inferiours. Noz
yelde to them in this practise of Cha-
rity, whom farre they passe in purenes
of faith. Therefore, as ministers, so
noble mens part it is, to prouide them
harbozough, to leasse them vse of hou-
sen and Citie, to open them the chur-
ches, to succour them, chiefly, if reli-
gious exiles neede they: ande.ouer-
truly, haue Noble mens housen loen
open to Noble ghestes. Let eke they:
gates lie open, to the myserable and
bannished for christes cause, other wyse
succour.

The second Booke

succourlesse. That so both they be, and
may be rightly called, almes gods on
earth. The auncient gentry, is repoꝛ-
ted, farre to dꝛo lōne these our later no-
bles, in this part of curtesy. With nōw,
many mens charity cooleth. The pay-
nims, counted it theyꝝ chiefest commē-
dation, to haue theyꝝ entrees woꝛne.
And wonted to sit at theyꝝ gates, that
no ghest mought scape them. Here-
fore, is that Cimon magnified in Cicero,
by the report, of Theophrast. Who toke
suche oꝛder, and so commaunded hys
farmers, that whatsoeuer inhabitant
of Latium came to his manor, shoulde
haue al necessities allowed him. But
he was liberal to his benefactors. but
oure father Abraham and Lot his bro-
ther, indifferētly to all men. Of whom
the firste, late in y gate, thother to the
entre of hys tabernacle, eather spie,
and pꝛie for some strainger. At which
onceeene, they rise, runne, meete
hym, embrace hym, crouche doūne to
the grounde, and humblye entreate
hym to enter. *et cum illis esset
conuersatus eis dixit eis. et cum illis
esset conuersatus eis dixit eis.*

The second Booke

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tie be larger, & plentifuller. For, sithe
Monkes, ethe where, haue yet good
names herfore: ware oughte Nobles
bee, who succaded in theyr Roomes,
and selded theyr possessions, that here
in theyr proue not their inferiours. For
pelds to them in this practise of Cha-
rity, whom farre they passe in purenes
of fathre. Therefore, as ministers, so
noble mens part it is, to prouide them
harbourogh, to leasse them vse of hou-
sen and Citie, to open them the chur-
ches, to succour them, chiefly, if reli-
gious cykes neede theyr ayde. Que-
ruly, haue Noble mens housen open
open to Noble ghestes. Let eke theyr
gates lie open, to the myserable and
banished for chrystes cause, other wyse
succour

The second Booke

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The second Booke

For this is the request, and sute of Abraham in Genesis, to the Angels whome, both hee salve, and toke to bee straungers. I beseeche you sir, I may finde so muche favour with you, that you passe not my house. Lary I pray you, while a lytle water bee sette, to washe your feete. Rest ye vnder this tree, and I wyll fetch you a loafe of breade, and make you mery, & then goe forwarde on gods name. For therefore, turned ye into your seruaunte. I doe Abraham, The honourablest Prince of the Israelyte, the father of faith and all faithful, abundant in Cattell, Conqueroure in warres, dreadfull to whole Nations & kinges: prostrateth him selfe on the ground, entreateth the, professeth him selfe their Seruant, to whom hee geueth: Runneth to the berde, his whole house attendeth those straungers and abiectes. Sara bestirs her, shee moulds thre bushels of finest meale & knedeth Cakes, the boye, with all speede killeth a fat and fayer steere, butter and milke is set them hym selfe standinge serueth them. A simple and happye age.

Of Nobilitie.

age: **M**angled maners: **S**traunge
Metamorphosis: **N**ewer conuersion vp
side downe, in and out. Let **A**braham
humble, painefull, hospitall: learne our
proud, floutfull, inhospitall Nobles.
Who not only not geue, but chase a-
way and subbournely entreat stra-
ngers, checking them with threates,
scoffes, and tauntes. That **E**nglishes
men are curteous, I denie not: yea
they haue bene euer counted the chie-
fest honourers of strangers. And tru-
lye so they be: delyghted rather wyth
forreyn wittes and traffyke, then
their owne countreyes. **W**here not-
withstanding they haue both plentye
of excellent wittes, and aboundaunce
of all necessaries, and most civile in-
habitants. Yet so delight theym all
forreyn pleasures, that in maner they
disdaine, theyr home commodities.
Whiche affection towardes straun-
gers I condemne not. Naye, I rather
exhorthe theym more to embrace and
loue them, but warning bothall they
despise not but reuerence and embrace
the good giftes of God, theyr home
q. i. commo.

The second Booke

commodities. Howe sumptuous are they, in enterteining Princes, or embassadours: Howe excessive: what glisteringe Nobles: what pompe: What shew: What home truly, for the mayntenance of they; dygnitie I commend. But that vnrmeasurable magnificēce, muche myllike: whence, what I couet dymynished, that wythe, I employed, on poore pylgrimes, Chyistes, and exiles. To prouyde them necessary lyving, admitte them into felowshyps, and allowe them yearely stypendes. Whiche well I wotte, the Noblest Prince Edward, of happy memozye, moste lyberally did, bothe in London, and eyther vniuersitie. Whome, some Dukes, Nobles, and byshops imitated. Chiefelye, the reuerende Father, and late primate of Englande, of the pryue Councel to Kyng Henry the. viii. and hys sonne Edward, Crowned with blissefull Martirdom of Mary hys doughter, Thomas Crammar Archebyshep of Cantterbury: a woorthy successoure of William Warran in that See, whome

Of Nobilitie.

so lyuely hee resembled, in sinceritie and bountie. Amonges the Nobles, not the leaste prayse, earned Henrye Graye, Marquesse Dorcet, and Duke of Suffolke, nowe a Noble Citezen of heauen. Who lyberallye relieved, manye learned eyres. The like may wee saye of many other, who renouncinge the woꝛlde, and woꝛldely pleasures, haue exchaunged lyfe wꝛth death, oꝛ rather mortalytie wꝛth immortalytie. Thus some deade haue I bouchted. Noꝛ want there pꝛesidentes of the quicke. But them wyll I not pꝛaise, but rather exhorte, daylye to contende wꝛth them selues, that, sith not a fewe of them were straungers in Germany, and therefore vnderstande their estate by experience, they would moꝛe and moꝛe, put on that sence of humanitye, and affecte of mercy. To relieue pilgrimes, wearned wꝛth trauayle, and destitute of ayde, banyshe noꝛ to their Countrey bounds, and succour and cherishe theyꝛ neede, wꝛth theyꝛ plentie.

The second Booke

In conclusion, be Nobility bountifull
to all men.

Justice

But Justice (yf ought els) chiefly
pertaineth to mans societie.

Wherefore worthely of Aristotle, it is
called others vertue. Where properly
taketh place that sayenge of Pollux
to Commodus the emperour: termynge
it the balanced lawe. For in maner
of balance, with even hande payng
& earning eche thinge, it sweyeth not
from right, nor more then iust is, lea-
neth on either parte. And that vertue
is both sweetest and necessariest for a
Noble man. Whose whole life and
practises, are chiefly busied in main-
taining commen commodities.

Wherewith once adourned, easely
hath he gotten the princesse of al ver-
tues. Wherby he shal rule both him-
selfe and others. For neither is fortit-
ude needefull where Justice is; and
if lawes ruled, armes shoulde bushe,
yth none shoulde be iniured. But in-
iurious they become through covetise
and thirst of copie. For what worke
we not to heape and hound goodes?

True

Of Nobilitie

Truly, a filthie faulte in all men, but hardly thinke I any maye be sayned filthier in a noble man. For whom we would haue free, & liberall, whom we wishe of highe minde and vndaunted courage, who shoulde esteeme all worldly toyes as drasse and chippes, holwe vnseemely and seruile were it, what blotte to his estimation, he should encurre that mock of Euripides. To be a happy hoarder and cofferer, an vnwilling steward and disbourser of money: Hieremye accuseth the princes of Israell, as rauening wolues, bloudsheaders, manquellers, gredy guttes: and David calleth them Lions lieng in theyr dennes, in waite for the simple and rauening the poore, halinge hym into theyr nettes. But beware, least they crye to god, and the mournyng of the poore, ascending, and pearcyng the eares of the lord of Sabaoth, prouoke him agaynst the. And of a most mercifull lord and father, make hym thy wrathfull and rigorous iudge. For the cominalty complayneth new lordes succeeded theyr olde auncients.

The thirde Booke

Excessive in askinge, rigorous in exactinge, readier in takinge, sparer in gevinge, worst almost in all things. For all commend the auncient Nobilitie, condemne the children, aduance their parentes to the heauens. This posterity therefore, briefly warne I, not to oppresse with fines or incomes theyr tenants, or countreimen. Not to peruerter iudgements, not to enclose that erst was common, not raise theyr farmes hygher then of olde, or beyond reason, not to crashe theyr backes with labour, not to dyffer to paye. For all these are forbydden by the lawe of god. *Esay* crieth. Ceasse ye to afflicte, learne to bee beneficiall, searche iudgement. And in hys thyrde chapter. The lord shal come (saith he) to pleade with the elders, and Prynces of hys people. For ye haue cropped hys vyne, and the spoyle of the poore is in your house. Why begger ye my people? and grinde (as hit were) the poore mens countenaunce? Another vice noteth hee in hys fift chapter. Woe to them that loyne house
to

Of Nobilitie

to house, and lande to lande, leauinge
roome for no Neighbour. Will
ye onely in dwell the earth? These
be those Giants of the earth, in times
passe, before the floude, famous and
Poble, ballant and notable, stronge,
sounde, and mightie, terryble, and
chayned. These bee the successours
of Nimrod, stout and boysterous hun-
ters, and rousers on the earth. Whom
eche where mention the sacred scrip-
tures. Thus coucelleth Salomon. Goe
not from theyr place, the aunciente
bounds, nor enter on the lande of the
Ophane. For whereto staine Poble
men, them selues with this mucke:
wherto, are they of so lowe, & base spi-
ryte, as to be chained to these earthly
clogges: who ought soare far higher.
For what are the ryches, whiche here
so much they prize, but burthens, and
clogges of Cares: Wherefore saide So-
crates, oure myndes were no lesse ham-
perde, and laden with them, then oure
bodies with longe and side garmentes.

q. liii.

And

The second Booke

And Democritus fealtly depaynted money, which vngottē wꝑinges, is kept with cares, departeth with grēues. Wherto then serueth this insatiable thirst of y^e which wantyng ye wayle, hauyng holwe, loosing mourne. This therēfoze knowe al Nobles, and with like salues, arme theyꝝ bꝛestēs against this vnkanchēd thirst of coyne. Well wite they, they are no lesse bounden by lawes, then euery pooꝛest slave. And fyrst learn they, they ought inturle none. Next (whereto they are most bounden) not onelye theym selues be not inturious, but also repressē they like rauenours and extorcioners. Woꝛthy honour he is who harmeth none. But who neyther suffereth oꝛ thers, earneth doubled pꝛayse. Recorde of that deuine Plato in his bookes of lawes. Foꝛ manye thinke power parted from iustice, bare and contemptuous. and falsely perswade them selues, they are laweles and loꝛdeles. Imagining the lawes Cobwebbes, That meashe a flea, oꝛ flye, whychē crows oꝛ mighty beasts soone bꝛeake
Some

Of Nobilitye.

Some thinke, a well moneyed man,
mayster of all lawes. As erst sayd Ci-
cero of Verres. No2 ought so holy or re-
uerend, that money may not pearce.

Ther be Judges that gape for bribes
and are corrupted with gyftes. There
are lawyers, Noble mens counsay-
lours, who sell they2 patronage, hye
out they2 tounge and trauayle.

Gaynst those, let this our Noble man
watche and warde. And heare Esaye
rightly counsayling. To ayde the op-
pressed, to render the orphane ryghte,
to plead the widowes cause. For here-
in ought they not credite they2 assys-
tantes, they2 solicitours, their lawy-
ers: who, sith they purchase their roo-
mes and offices, must consequentye
sell them. Which wel sawe and fore-
sawe that worthy Alexander Severus.
Who commaunded Vetricinus Thuri-
nus, for taking bribes of tutors, chay-
ned to a stake, with grene wood tye-
red about him, to be smothered. That
smokes he might be payed, who smo-
akes solde. Sitte therfore the Nobles
them selues in counsell: heare causes,
and

The thirde Booke.

and honour iudgementes with these
presence, as erst those mightiest Monar
ches, and Emperours of the worlde,
Mithridates, Philippe, and Alexander the
greate. For, Noble men are pynces
lieutenants, and wardens and mini
sters of the lawes. For, whereto are
good lawes decreed, if none bee, by
whose trauaile, they enacted maye be
kept: Both againe and againe, hit de
lighteth mee to honoꝝ the former age.
wherein Noble men were lawyers.
When, the Roman gentlemen, blushed
not, to professe this knowledge. When
Antonians, Crasses, Sulpitijs, Scruolas, Cice
rons, were no lesse skilful in the lawi
ers answers, then the decrees of
the. xii. tables. Yea this profession,
was peculiar to gentlemen. Whiche
would hit were renewed, that them
selues might order iudgementes, the
arte hit selfe haue more aucthoritie,
and these pedlers lesse laker. For, a
ryghte and Noble Pynce, and gar
den of the lawes, is a beneficiall and
earthly god to common weales.

Of Nobilitie.

In whom are many sores, whiche hee easely either with worde, or becke, mought remedy. Be this therefore the first part of iustice: him selfe to wrong no man. The nexte in iust cause to defende others, and withstande iniurie. For onely is it requisite, he be right of deede, but of word also. Which vertue is termed faithfulness, and trueth. To stand to his promise, to performe and discharge hys credite. For a noble man ought accomplyshe, yea what so hee noddeth to. Who hateth not a lyenge Lorde? Deepe in hys minde therfore must be imprint this sayeng of Salomon. Sixe thinges god hateth, and the seuenth vnterly abhorreth. Proud lookes, a lyeng tounge, bloudye handes, a minde ymagining mischief, swift feete to euell, a false witness, a baine man, and sower of strife twixt brethren. A golden sentence, and worthy to be grauen in the heartes of all noble sutes, euen from theyr tender yeares. But I must measure my measurelesse talke.

The

The secnde Booke.

The neyghbour vertue to this is equitie. Not to racke al thinges by extreme right, to yelde somewhat, and thinke nothinge moze beloued, then mercy or curtesye. Mercy consisteth in pardoning, winkinge at faultes, and forgeuenesse, seeld punishinge, and that vnwillyng, accusinge not often, no: but compeld of necessitie. Curtesye requireth easie speache, ciuile company, frendly, pleasant, and curteous talke. For wherto shewe Nobles the selues so seeld: Why are they so statelye, and halwtye in talke, to they: brethren they: semblables: Nothyng more hygh or loftye then the sunne. Yet bayleth he his golden rayes downe to the base earth. Communicateth his influẽce with herbes, plantes, seedes: shineth, lighteth, and heateth, as well the vniuste as iuste, the poore as riche, yea the brute beastes. Agayne, the higher and loftyer he is, the slower and slacker mociõ he hath. Euen so, ought Noble men, the higher they are rayled, the humbler and quieter to be: the moze to vse lenitye
and

Of Nobilitie.

& curtesy to al men, & brydle their stomakes, & bury theyr broken rage.

The contraries therfore, statelines, importunitie, crueltie, and anger, much more must they flye. Which, when they light on anye armed with authoritie, Nobility, and power, more trouble and stirre eche state. For inflamed with these nourishementes, and oyle (as it were) they haue more force to hurt. Of anger well counsailed Aristotle, they ought be angrie.

But howe, when, and with whome, they ought. Of other vices, other blames might I heape. But more maye they of this litle conceaue. For euerye philosophers booke, are laden wyth like pceptes. From whom, the diuinity and contemplacion of these vertues must be borrowed: Albe the practise required, of the Nobles them selues. For the praise of vertue, consisteth in practise, and is accomplished not so much in knowyng, as doing.

But of those vertues, that are referred to others, be here an end:

It resteth, henceforth we
speake of the residue.

THE THYRD BOOKE of Nobilitye.



Hitherto haue we determi-
ned hit, that is guided by
vertue, and accompanied
with fortune, to be the
truest and perfectest Nobil-
litye. For, both it behoueth and besee-
meth all men, to lyue vertuously: and
most requisite is it a Noble man passe
in rare, singular, and perfect vertue.
And ioyne to his byghtnes of byrth,
the armes of honoure and vertue.
For, shame it were, who surpasseth
herein, toold be barren of better gifts.
Whō rather it behoued, wyth white
Reedes (as they saye) manye miles to
fozerunne the rest. Muche must be
paynefully learne, firmly remember.
Stoutely practyse, and wisely speake.
Which all ought in him excell, where
in the common sorte it suffiseth, al be
they meane. For, both he hath all the
helpes of practyse, whych others
want, and the more God hath credi-
ted him, the straghter and more se-
uere

Of Nobilitie.

here accompte shall be render, of hys
woordes and deedes. Wherfoze dys-
cretely, truly, and maruaylously, sayd
one of the fathers of the primitive
Church: that hardye mought Wynde
or priest be saued. Which extendeth to
all the burthened, with any harde la-
borious charge, linked with the safe-
tie, care, and preservation of manye.
For who wonteth to foresee, to be-
ware, to watche, and wake for others
ought also abyde others trespasses. So
paynesful and perillous charge is hit,
to be a Noble man: if by his example,
the subiecte bee either offended, or pe-
rishe. For hee synneth not sole, but the
contagion of hys dysease infecteth o-
thers. And with hys fault, he maketh
others faultie, and with hys fall and
ruine, debuseth thousandes. For can
alone fall, but his adherents, and such
as depende of him, wyll accompanye
him. For of much force are they, to the
marring or making of cities in aners,
either deprauinge the Cittizens wth
theyr lustes, and vices: or reforminge
them, by the presidentes of theyr ver-
tue, and continence. For

The thyrd Booke.

For it appeareth in histories, that as
the cities chieffes, such euer was the
whole city, and whatsoeuer chaunge
of fashions the prince began, the same
the people folowed. Which is farre
truer, then the conceyte of oure Plato.
Who thought by the chaunge of mu-
sicians songes, the states of cities wer
altered. For truly the Nobles life and
liuinge chaunged, who seeth not the
cities maners chaunge. Wherefore,
so muche the more hatefullye vicious
princes deserue of the common welth
for not onelye theym selues embrace
byce, but spreaue the same into the
whole state. For hurt onelye for they
are infected, but also for they infecte.
And more harme with theyr example
then sinne. For he it lawfull this once
for me to vse Cicero wordes, in hys
booke of lawes, to purchase my talke
more authority. Of necessitye there-
fore, ought noble men be good. Both,
for them selues and others; that they
may trayne manye in theyr vertues,
not vices. Of which sorte of Nobles,
the lesse plenty there hath bene hither

Of Nobilitie.

to, the earnestlier, ought al men, with
theyr whole mighte and power ende-
nour: that these of our dayes encrease
the number, and euen drowne theyr
auncestours, so to become moze fa-
mous, and acceptable to all men. E-
uen in hys dayes wyrteth Aristotle,
in hys politykes, that a ryghte No-
ble man, was a rare sighte. Nobilitie
(quod hee) and vertue, are founde in
fewe, but ryches in many. For scarce
any where a hundred Nobles, or good
me: but infinite swarms of ryche, eche
where may you finde. Thus wyrteth
he. Why so? The false opinion of fel-
icitie mocketh them, so they wene
them selues happy enoughe, for their
discent from Nobles. And restinge on
this bayne confidence, reache no far-
ther. But truly saith Plato, loue bredth
of neede. For the needy seeke. Whoe
seeke finde. But suche as weene they
abound, and thinke they haue raught
the chiefest blisse, stay as at y goale, no
mind to run fur ther in that race. For
who seeketh the Physician, but first he
feele disease: Christ calleth the labour-
r. i. ringe,

The second Booke

ring and laden. Whem promisseth he
rest and disburdening. For the char-
ged with no burthen, neede none to
unlade theim. Therfore (for I returne
to my purpose) the fewer Nobles we
haue, the more constantly and earnest-
ly must they trauaile, to attayne ihs
christian, geason, and vnwonted per-
fection, and excellence. And with all
speede, cleare and scour out the staine
that so long hath fretted their Noble
names. In whom all men, as I sayd,
seeke and misse the perfect duties, and
orders of the excellentst. So, that they
bothe accomplishe theyr dutye, and
scape inke blemishe of infamye, and
further with theyr example, & aspire
to the gloze of true Nobilitie.

But syth at fyrste, we compryled
the whole nature of Nobilitie, in thre
braunches: forasmuche as, of duty to-
wardes God, and loue and bebauiour
towards others, we haue alreadye
spoken: the thyrde, and laste Act must
we now furnishe.

The thirde and last therfore, is the
consideracion and orderinge of hym
selfe.

Of Nobilitie.

selfe. For to him selfe is he muche indebted, to adourne eyther parte with the Nob
certayne private vertues. least vt bles to
warde exceeding and surpassing in bza wards the
uery, at home and inwarde he be na selues.
ked & beggerly. For what we haue to
foze mentioned, is publicke, & hath re
lacion to others. For holines & religi
on are referred to God. For may a mā
be stout, but in common persn, and the
affaires of his countrey: noz liberall,
but to others, noz iuste but in ciuile
gouernment. But the better to skyll
and learne to pꝛactise these, let him at
his owne home, as in a free schoole
shape & foꝛme him selfe: befoze thence
he be thruste abzoade as into an open
stage befoze he determine with others
in the church diuine ordinaunces reli
giously, and ciuile duties towards all
and euery men. Herein must he learne
to knowe him selfe, which is hardest:
solitary to reuerence him selfe, which
is seemeliest, to rule him selfe whiche
is mightiest: to cōclude, to cōquer him
selfe, which is most victorions. For,
who inquirith of others life & maners
ignoꝛant of his owne, & is outwarde

The second Booke

eyed, but homewards blind, and warr-
teped: is plainly a foole. who blusseth
not within him selfe, is shameles.

Who maisteth others, not hym selfe,
a slave. who risinge others superiour,
becometh his owne inferiour, is a co-
warde and impotent captife. Let vs
therfore somewhat say, of certaine the
chiefe and principal pryuate practises,
which him self vnder his owne rooffe
ought exercise, that properly honoure
hym in his owne home.

Tempe-
ranci.

The first pryuate vertue, and leasse
sightly, but not leasse seemely, to bee
coueited and honord of a Noble man:
is Temperance. which, Aristotle restray-
neth to the pleasures of the pannche,
and belye. Cicero stretcheth farther,
whom wee at this present gladly fol-
lowe. So notwithstanding, as we ex-
tend our arbitrement, and iudgement
chiefely to those thinges, whiche pro-
perly and most commenly, are apply-
able to oure purpose, & the duties of a
Noble man. With manifolde therfore,
is the consideracion and respect of Tem-
perance: wee wyl referre it to thre par-
tes.

Of Nobilitie.

tes. Wherin, all her power is closed.
That a Noble man thinke modestlye
of himselfe, liue temperatlye, and
continently, behaue hym selfe mode-
rately, and soberly in all things.

For so her whole nature, though not
moste fittellye boulted, yet maye bee
plainliest vnderstood. For truly it hap-
peth, that as wormes soonest breed in
most precious woode, so these thre vy-
ces, Pryde, Pleasure, Riot, or excesse:
(I wot not how) in maner naturallie
cleaue and creepe into Nobles. Pryde
therfore, shall modestie master. Plea-
sure shall continence tame. Excesse
shall moderace and sobrietie banyshe.
Be therfore, our noble mans mynde
garded with suche modestie, that bee
pryse not ouermuch him selfe, as fleshe
and bloude: lytle accompte his Roke,
armes, name, titles, hys parents glo-
rie, hys owne fame, hono?, welth, and
al the rest, that seeme to other noblest,
and moste gorgeous: compare wyth
none, aduance not hym selfe before
other, no not his yonger brethren: not
boast his liuinges, not ruffianly craue
his

The thyrd Booke

his scarres, not presume to the highest
roomes, noz oughte challenge other-
wise then comelines and honesty will
beare. So be his minde foyned at
home, so his thoughtes disposed, that
he accompte him selfe noughte better
foz the accesse of any fozen hap.

But so farre forth, as he proueth him
selfe a man, by vertue. Whence (Vir)
the name of man is bozowed. This
vertue the deuines terme humilitie.

Which Dauid vsed, when he termeth
him selfe no man, but a wormelynge
and the scoffe and scoime of the peo-
ple. and Mary likewise blusseth not to
name her selfe the handmayd, and ser-
uant of the lord. For most truly saith
Peter that God withstandeth the proude
and is gracious to the humble and
meeke. It is surely the mother, ground
and scale to al other vertues. Begin
Noble men therfoze, to knowe theym-
selues. So shal they not be famous foz
vice, but Noble through Vertue.

Learne they perfectlye, whence, and
what they be. But this be knownen
and learned neither knowe they them-
selues

Of Nobilitie

selues, nor iudge sincerely of the selues. But either the cloude of ignorance clipseth their iudgements, or the myste of pride, dimmeth theyr sighte, so as neyther they may for ignorance, nor will for pride, bebolde the liuely shape and forme of Nobilitie. Wherefore whēce they be, albeit clearely enough perhaps, without these my spectacles they see: yet briefly will I shewe, that they may the easier minde from howe base beginning, they haue climed to this high cliue of Nobilitie.

For they are as the rest, men. That is Earth, Durt, Dust, and Haye, as all fleshe. Recoꝛde of the Prophete.

To be shorte, to the orderly knowledge of their miserie, propose they these thre partes. Their birth, their life, theyr death. The selfe same birth the like life, euen and equall death.

For, as to our byrthe, we are in farre worse plite then was Adam our ancient progenitour. Of the earth was he created, then blessed. Of the same take we oure begynnyng, but accursed and detestable.

He

The thyrd Booke

He framed in paradysse, we withoute,
wretched, mortall, myserable, beset
with myllions of miseries, treasons,
chaunces, foes, bothe ciuile and fozen.
woulde god, at laste, amids theyr
daintie feastes, and pleasures, the No-
bles would recounte this father, this
mother, namely the earth. And euer
haue these auncestours tofore theyr
eyes, that so they moughte no longer
haunt them selues, other poozers su-
perious or better, whome so muche
they despise. But euen confesse them
selues, theyr germaine brethren. Des-
cended of the selfe parentes, equall in
basenes, misery, & obscurity of birthe.
For so preache the holy scriptures. So
thonder they to vs, yea ofte and ear-
nestly. But hardly wyl a proud man,
and to well perswaded of hym selfe,
puste vp with the Nobility of his aun-
cestours, acknowledge this earthe,
whyche with hys feete hee trampeth,
hys mother. But so is hit wyrtten, so
taughte, that herein a ryche and pore
man ioyned, that the lord, is crea-
tour of both, what cause of pride, then
haue

Of Nobilitie.

haue they aboue the rest: why recount they not ofte, with Philippe the kynge of the Macedons, that they are bozne as other: and are men, and no moze. For hee, after many lucklye atchieued enterprises, in his warres against the Athenians, his enemyes vanquished, and put to flight, him selfe remaignyng glorious & conquerour: feling in him self, after this victoripous successe, some maner ticklinge & pricks incident to mans nature, that also hee become statelier then of wont: commaunded one his seruaunte, euery morninge at his vpisinge, to crie to hym. Remember thou art a man. Would oure Nobles in like maner, charge here with some one of theyr seruauntes, whome to to mane, to other ble they keepe: Who shold sing this song in their deaffe. eares & reuiue to their dulled memozy, theyr fragile mortalitie, weakenes, mutabilitie, beggery, swathing cloutes, and firste cradels: of what mortalles, them selues mortalles, were bozne: How suckling babes they were fed with pappe, and nursed with the selfe

The thirde Booke.

selfe foode, and the selfe sorte, as other
wretched rascalles: and hereby, en-
force them to acknowledge them sel-
ues men: It would I thinke much a-
bate their statelines and pride, but the
glozy and immortaltye of their name
nothing. For, would sometyme their
minds & thoughts stoope hereto, wold
they diligently ponder, consider, and
weigh it: both moze modestly & hum-
blye wold they iudge of them selues.
For come we not all alike, into thys
lyghte? Weake, feeble, of tenderest
fleshe, skynne, and body: Unable to
speake, goe, or eate, onely beggynge,
walling, & hanging on our mothers
or nurses teates: Are not in like sorte,
both the riche and poore, the Noble &
rascal, bred, nursed, and fostered: Be-
ginne we not all, our life, with wall-
lyng, and cryes? Wiseliest therfore,
ofte wondreth the princely prophete
Dauyd, at the mightye handeworke of
God. And recounteth his maruailous
creatio in his mothers wombe. Howe
wonderously his bodys substance was
compacte in secrete, & him selfe pro-
portioned

Of Nobilitie.

portioned in parted limmes, formed
daye by day, and registred (as it were)
in Gods booke. Howe erst he laye in
his mothers wombe, an vnformed
shape, and lifelesse fleshely masse.

Which freely he protesteth, and glado-
ly professeth he was bozne, framed,
and fashioned as other meanest men.
So, though anoynted kynge, he blu-
sheth not his mothers wombe, whēce
first he parted, nor his first walling
Cradles, or swathing bandes.

What preeminence therfore, herein
hath Nobilitie? Syth of men, men,
of mortalles, mortall, of wretches,
wretched, and feeble they descend:

Worthely sayde Euripides a Poete in
Deeds, but herein true.

*Nought proper haue we. All alyke be-
come.*

*Though some byrths be more fortunate
then some.*

So is none privileged, but sembla-
ble, the birth of the noble and base.

To conclude, to leaue thys natu-
res, and base byrth, yf neatelye you
biewe their lyfe, and death, you shall
fynde

The thirde Booke.

finde them dealte withall, I saye not
woyse then other, but trulge no whit
moze parcially. I passe by theyr infan-
cie, whiche where others commenlye
spende with theyr mothers, these a-
gainst all nature, sucke straunge Pur-
ses, not theyr mothers brestes. I passe
ouer also theyr childehoode, oft to dain-
tie, nice, and wanton, whyle others
applye either free craftes, learninge
or laboure. Parowlye pry into the
whole course of theyr life, and com-
pare theyr plentie with the others po-
uerty, theyr ryot with thothers thrist,
theyr daynties with thothers spare-
nes, theyr Idelnes with thothers tra-
uayle, yet neither haue they moze, nor
honger offer, nor eate gredeyer, nor
line dayntier, nor sleepe swetelier, nor
fare helthier, but sicken offer, and so
die sooner. Such is theyr beginninge,
such their meane race of life, such their
death. For are not theyr deaths alike?
See we not them dayly die? Yea as I
said, ofte pzeuenting others: and some
time moze perillouslye: some spente
with warre, other with surfet and ef-
feminate

Of Nobilitie.

feminate pleasure, other suddenly reſte
by the ſwordes edge, the princes diſ-
pleasure, or infinite other meanes and
cauſes: By al which, they weake and
frayle Nobleſſe, and brittle mortall
ſtate, as well approued. To whyche
thought, by this reuerſal hereto I hale
them, that mindfull of theyr baſe be-
ginninge, conſideringe theyr vnaſſu-
red life, awaitinge with others death
euer preſt: they may ioyne humilitie,
and modeſty, as the blaſingest lamps,
to the reſt of theyr vertues. wherwith
as pleaſaunte ſaluſe, theyr whole lyfe
maye be ſweetened. where withoute,
all dignitie ſtincketh, Nobility is con-
temptuous, yea theyr vertues are eſte-
med vice: Juſtice liberalitie, magna-
nimitie, fortitude, yea religion it ſelfe,
were beggerly, hateful and infamous
not for theyr yll nature, but for they
dwel ill, and harbour in a proude and
arrogant perſon. Pryde is it, to vaunt
Princely robes, not princely vertues.
Pryde is it, to loote men of lower ſort
or poore laſers, as is ſome mens guiſe.
Pryde is it, to terme ciuile ſubiectes,
honest

The thirde Booke

and honest citisens, knaues, theeves,
villens, as wont the french Nobility.
of which word notwithstanding, the
Etymologie and reason theym selues
knowe not. For villens be all, euen
gentlemē, such as though free borne,
lasted not frō y naciōns offspring, but
were since receiued amongs them. So
termed, of the word (Villa) for the sel-
ues oꝝ theyꝝ auncestours, delighted in
ferme places, oꝝ applied husbandrye,
and tillage. As Budec witnesseth. But
villens terme they theym in great de-
spite, & reproche as vile. Of which sort
many scornful, bigge, & wyndy woꝝ-
des they vse, chiefly against husband
men, and theyꝝ pooꝝe neyghboures,
whome rather they oughte embrace,
cherishe, & greete, as frendes, neygh-
boures, and brethren. But this is
theyꝝ pꝛides blame. It is also a touche
of pꝛide, not to listen their losty cares
to admonishmente, reprooffes, oꝝ
threates, pronounced oute of Goddes
worde, and the moutbes of his my-
nisters, rightly displaying them theyꝝ
sinnes, to pꝛouoke repentaunce.

They

Of Nobilitie.

They disdayne to beare their comelike
lust, ambition, stirred. Yea, therefore
haue I ofte knowen, good ministers
guerdoned with tauntes, scoffes, chec
kes, & boysteous threates, yea impri
soned some. Wyde also it is, to con
temne Ecclesiasticall discipline, in all
connsayles to withstand it, and wyth
all theyr myght, to endeuour to hynd
er it. What are Nobles growen to
such insolence, that they gnawe Gods
byt to be vnbrydeled? What lawlesse
they sinning and faulty, would by no
censure, no lawe be chastned? For I
am not ignoraunte, what threates,
what terrours they thunder, what
misses they stirre, what feares they
rayse, if any dare once open his mouth
to excommunicate a Noble man.

But wythe playn: I herein the pryde
and statelines of this order: With
them selues that excommunicate, that
wyte them selues seruauntes of ser
uauntes, and successours of humble
Peter, yea bicars of humblest Chryst:
they, they I saye, in thys abuse, seeme
not

The thirde Booke

seeme not onely comparable, but even
farre to exceede them: These are agre-
ued to be touched by name. If oute of
scripture ought bee objected them,
they rage, raue, burne, and curse as
blacke as pitche, even flea and teare
men. But of such excommunicatours,
meant I not tofoze. Other Christian
ministers meane I, who to this in-
tente proclayme they? adulteryes,
whoredomes, dissolutenes, mischieues
and sacrileges: For they should repent
& not returne as dogges, to they? for-
mer voinste and elder pride. Nothinge
more glorryous then an humble noble
man, nothinge more intolerable then
a proud Lorde, nothinge in a gentle-
man more commendable, then mode-
stie. Wherefore herein first shine they?
temperāce, to beare not lofty but low-
ly minde not seeme in their owne con-
ceite wise, shew no signe of arrogāce,
in wordes, life, or apparayle, eyther
by iesture or countenance. The mate
and sygne of modestye, is shamesfast-
nes, and basheful blushing. The beawe
of vertue, wherewith hit is commen-
dable,

Of Nobilitie.

dable, to see yong gentlemeñs cheekes
flayned.

The seconde mayme of minde, that ought be rased, is also a certayne intemperance, to cure whereof, inserteth continence. For so translate I worde for word, Aristotles ἐγκράτεια. Wit he reposeth only, and properly, in delightes of sensuall feelinge, and thinketh by abuse, extended to honour money, and other like. The proper prayse whereof, is to abstayne Venerable sweetes, to bypde fleshly lustes, to contemne and reiect voluptuous pleasures, not led by them, them to leade, chaine, and driue. For that sorte of pleasure, dafleth the mindes sharpe sighte, dimmeth the wittes lighte, infecteth wisdom with follye, weakeneth the strong, peruerteth the godly, transformeth the Noble to stoune, to Sheepe, whirleth the whole man now here, now there besydes hym selfe. She as sole Emperesse of the worlde, bewitcheth emperours with her balddie potion. She onely conquereth capitaynes, commaundeth Kinges,

s. i.

ges,

The second Booke

ges, and triumpheth on Emperours.
For infected not *Flora Pompey*, a prince
otherwyle not altogether vicious:
Conquered not *Cleopatra Cesar*, so va-
leant conquerour: Marrayed not *Anto-
nius* the selfe same minion, thoughte
a common barlot: Spoyled not the
Campane Queene Hanniball, the Greekes
Philyp: *Phrine* that famous strumpet,
bewitched *Timothee*: *Lamia Demetrius*:
and other Nobles, other strumpets led
and byled, as captiues, at theyr wyl
and becke. whiche slanderous stayne
of so Noble personages, histories
whist not yet at this daye. Whiche
euery wyle, chaste, vnpartiall reader,
and such as abhorreth not vertue, de-
testeth yea in those, to whome one
lye nature, hath lyghted some sparke
of knowledge. But otherwyle farre,
wyl all posteritie iudge of *Christians*
when they shall peruse theyr ban-
kettes, ryotts, lusses, adulteryes.
Chryse wylled vs, to bee gods holy
temple. Whiche then pzoephane we oure
latry:

Of Nobilitie.

selues, with vncleane, & filthye harlotry: ~~W~~hy feare we not, with horrible mischieues, to stayne the harborough of the holy ghost: The darknes, night and corners, be waye much. But (O shame) why search I corners, sith the Sonne, mydday, & al mens open sight dyscouer moste cleerlye as at noone daies, and the high market Crosse, so abhomyable factes: But herein Nobilitye, haunt them selues in maner p'supleged. If so, the more they maye, the lesse list they. For who more maye then meete is, hathe wycked licence. But may any, offend with lecherous life, the immortal & chastest God, and the eyes of his purest seruaunts: folow stolne venerye, and facts not in deede onelye, but even in talke stynkinge: Nicocles in Isocrates, thoughe a kynge, though a Paynim, temperately passed his bristayned life. And boasteth hee neuer knewe other, then hys owne wyfe. teaching hys subiectes, by hys p'sepdent, to lyue a lyke.

f. ii.

But

The second Booke

But what in these daies, is done by those, who fill the highest honours, and empyres, so god save me, my talk blusheth to tell. And I forbear to launce godly eares, with the filthines of the talke, such dedes requyre. But thappeachers thereof, are the *Sunne* and *Moone*, the heauen & earth. For lyeth ought couered, to the great offence of the weake, the Iewe, and *Turkes*, seying suche crimes comen amonges those, that beare the name of *Christ*, and professe his gospell. And w^{ch} such especially, as seeme, & are accounted *Christianest*. Who should be to others, both theyr countrey-men, and forreyners, presidents of perfect continence. This licence ought be restrained euen in the highest. *Dionisius* kynge of *Sicile*, vnderstandinge hys sonne had forced the wyfe of one his subiecte: in great rage asked him, yf euer he learned that touche of his father. To whom the pryncce replied. Your father sayd, was not a kyng. So princely seemd it to this gentleman to haunt whozedom. But hereto, what reioy

Of Nobilitie

resoynded the father: Noz shalt thou
truly, if euer thou double this deede,
haue sonne. Threatning him death,
if euer he incurred like crime. If a
wicked tyranne, woulde not suffer so
happous crime unpunished in his
sonne, What: shal we thinke it lawe-
full for Noble men, quite, I saye not
to rauishe others: but diuorce theyr
owne wiues, commendable for good
name, beautye, and dowrye: to be dou-
ble, yea treble married at once: To
loved theyr brothers wyues: To abuse
their true wiues as harlots, and vse
harlottes as wiues: But sith in my
syll entry, I promised to vse gentle-
nes in chiding, chastitie in talke: albe-
it the horzour of the fact, require ven-
geance, not onely with nippinge wo-
des, but seuerer rigoure: Yet wyll
I staye my selfe, noz chaffe in talke,
sith here I meane to geue instructi-
ons, not amplify abuses. But this ca
I not dissemble. Whoremongers and
adulterers god will iudge. And that
other where hereto Paule sayneth. No
adulterer shal enter the kyngdome of
heauen

The thyrd Booke

heaven. What then remaineth other
monsters : What : But I wyl re-
frayne speache, and temper my talke.
But lyften bastardes , with whome
nowe eche corner swarmeth , who
also obtayne the hyghest dignyties,
what holpe Scripture , in the thirde
Chapter of the booke of wysedome,
decreeeth of them . The Impes of *Ad-*
ulterers shal bee banyshe from parta-
king holy misteries, & the seede of the
sinful bedde, shalbe abolyshe. But all
be it they number manye yeares, yet
shall they bee of no estimation , but
honourlesse weare they age . If they
dye befoze , they haue no hope , nor
comforte in the daye of tryall . For
Cruell bee the endes, of wycked pro-
geny. God truly is long suffering, pa-
tient, and of much mercy. But of hys
iustice, iuste god , wyl not suffer this
these can bee not beare . So shall
thys spozte of Nobles , bee tourned
to sorowe , they myghte to mour-
nyng. Consyder they therfoze, for im-
mortal gods sake, while daye lasteth,
what

Of Nobilitie

What the late enening bringeth. Weigh
they, not what the Pope pardoneth,
but the lawe permytteth, least wylth
they pardoners, they finde to late, no
place of pardon leste, and weepe oute
of tyme. Therfore, my Noble man,
shall to this pleasure, allowe not mea-
sure, but ende. Shewinge herein,
hym selfe stronger then Samson, ho-
lyer then Dawyd, wiser then Salomon.
Whome yet the Rorde pardoned
not. But amonges so many vertues,
spyes and sharpeye bysyteth those vy-
ces. Holdest, then perhaps, that
mought be lawefull, that now were
abhomynable. Wit beseemeth also
Christian Nobles, to sener them selues,
not onelye frome foulness of
deedes, but filthe of talke. To de-
lyghte, not in lyghte or foolyshe
toyes, but dyscreete and graue prac-
tises. For, that is a rypproffe of to-
warde Nobyltie, as appeareth by A-
lexander. Who was so right a Noble
man, that Paris harpe, tobert he song
bys sonets and lone pangs, he disdai-
ned to touche. But that of Achilles,
C. llll. wylth

The thyrd Booke

which sounded warre, he much hono-
red. Which wel may we extend to all
testes; tryfles, wanton & light toys.
But by these fewe, had I rather the
rest were conceived, then with much
talke to bryede lothsomnes, or offence
to the reader.

Agaynst
excesse
and ouer-
much
magnifi-
cence.

Nowe remayneth it we speake of
the thyrd parte, wherein consisteth
the meane of all thinges, and comes
lines it selfe, and as it were a certaine
honour of life, and temperate refray-
ning ryot, and superfluous magnifi-
cence. What we haue taughte, is of
thinges fastened and grafted in hym
selfe. What foloweth, toucheth those
that are in deede withoute hym, but
yet belong onelye to him, his pryuate
house, and household. In conclusion,
foure poyntes oughte here be touched.
A noble and honourable mans Ta-
ble, apparayle, buildinges, playes,
trayne. Wherein I wil byleselye note
the simplicitie of the aunciente, the
ryot and excesse of oure Nobles. What
by the one may appear, what is com-
mendable: by the other what discom-
mendable

Of Nobilitie.

mendable and nedeth refourmyng.

Of his Table, and prouision, as lawgeuer I decree no thing. For will I prescribe him, any diete of meates and drinkes. Which according to his health, his acquaintance with his body, and his owne wit and wisdom, he ought limite him selfe. For, well I wot, this estate, for the most, breedeth sober, ciuile, and most temperate personages. And many Nobles shall you fynde, small eaters, lesse drynkers: Farre greater gluttons, and quassers amonges the common sorte. But in the most misse I domestical discipline and blame their erreffe. Wherein, fault maye growe two wayes. Either in quantitie: or qualite. Quantitie meane I, when in sumptuousnes, and magnificence they errede meane. For, it happeth manie times, they feede not so muche theyr bellies, as eyes. And albeit them selues modestly vse it, yet so greate furniture is there, such store of dainties, as would not onely suffice the ghestes, but euen cloye anye Hercules, herdes of wolues,

A Noble
mans Table.

The thirde Booke.

of flightes of Carton rauens. Wherin
both is filthye abuse of Goddes good
creatures, and no vse of the remnants
muche perishing and spilt. Where
when they haue made the sumptuous
shewe they may, what vtter they, but
in proude and vayne superfluitie, their
owne follye: Wherefore, herein also
searche we what antiquitie held. Ma-
ny lawes in times paste, were here-
fore incanted & enacted. And seuer
were the Romaynes herein, and vled
a spare dyete. Yet *Famius*, *Licinius*, *Iu-
lius*, *Augustus*, and others, made lawes
of expences in bankets, of number
of ghestes, of sortes of meates.
As well maye who list to read, see in
A. Gellius seconde booke. *Famius* de-
creed, that the heades of the cite, when
at the playes of the greate Goddesse
Cibille, they feasted, throught the whole
cite: should formallie, sweare a so-
lemne othe, befoze the Consuls, not
to bestowe moze on any banquet, then
120. brassen peeces (which in our mo-
ney amounte to foure shillynges) ex-
ceptinge herbes, meale and wyne.

And

Of Nobilitie.

And wine not strange, but of they
owne countrey should they vse.

Farre differed this spare thyrste of
the auncients, from the laushenes of
our age. They named theym Ban-
kettes, for frendlye they assembled,
commoned, and fared together. But
our reare suppers, and gluttinge goz-
ges, are suche, as deserue the names
not of bankettes, but of the Greckes
suppers, most exquisite cates, or ra-
ther Bacchus feastes, for the excedynge
superfluitie of prouision. For, the
costes that in one supper oure Nobles
lashe out, myght satisfye a huge num-
ber. Wea feede and fyll some prynces
type. I Denye not, much maye be licen-
ced the owners of much. And God
aloweth vs all necessaryes, and some-
what yeldeth to our pleasure.

As who seemeth to haue sent so sun-
drye sortes of herbes, so manye fra-
grant flowers, so pleasaunt chaunge
of pastures, to y delyght of our senses.
So manye wines, so manye spices, so
great plenty of all thinges, not onelye
for

The thirde Booke.

For our neede, but pleasure. But what
so is superfluous is lothsome, and vn-
sauerye, and looseth all the sweete, in
enjoyng. For neither take they meat
to staye their barking stomackes, or
to appease theyr hongers rage, nor
feele they therein any pleasure.

The emperour *Pertinax* had nine pound
of fleshe serued in at. 3. several courses
But now, what shewe of dishes,
what stoze of seruices? Nowe. 9.
but a hundred poundes, and moze, are
serued to a small number, I say not in
kinges or emperours courtes: but e-
uer y lordes house. In times past, as
Pliny witnesseth, they kepte in theyr
housen no cookes, but hyzed them
from the shambles. Nowe. 5. 6. 7. 10.
suffise not to brye, furnishe, scald, seeth
roste, bake, stewe, mynse, and salwe,
so infinite sortes of dyshes. Now yet
contenteth it some daintye monthes,
but they haue forren and straunge ca-
tes. We read, that *Romulus* was a ve-
ry sober and spare prince. And afore, I
mencioned, *Epaminundas* would be so-
ber in others dronkenness. For, howe
infat

Of Nobilitie.

Infamous is it, anye where to fynde a Noble man a bibber: But dronken, or dronkerd most villaynous. Wherfoze the quaffing of the dutche Nobilitie, is presently haled thzough al realmes And fo2 there are found some sturdye tospottes, they2 blame turneth to the infamy of the whole nation. As some also terme *Englishmen*, gluttons, not fo2 they rauen so muche, fo2 they are fo2 the most, as spare feeders as any: But, for they prepare so muche, and with such plentie and varietie of meates, and sumptuous furniture, charge not the selues, but they2 tables, with superfluous dishes. And to speake indifferently, no where els euer salwe I or heard, tables spread with suche excellence, all partes so farled with laushenes, as some Nobles may wortheelp compare, euen with any *Lucullus*. Fo2 that most vnworthy is, the very scrapes, which might suffice many families, & feede huge heapes of beggers, are lothed not onely of their seruantes, but euen of the boyes, and sculleye. And that most villainous is, not onely

The thirde Booke

onely whole beefe and mutton, but
euen capons and connyes, left by ser-
uauntes, are cast to houndes and spa-
nielles. The meane whyle, many La-
zars lieng at y^e doores, vnrelieued, yea
with a crumme of bread. Which al-
beit I presuppose, happeth often the
maysters vnwitting, though the neg-
ligence of their seruauntes: yet thus
warned, but timelye they abate some-
what of this they^r immoderate ex-
cesse, they wil abyte it most dearely.
Bothe, for they suffer the good giftes
of god be spilt, and also, for throughe
they^r defaulte, so many needye mem-
bers of Chyrche peryshe wth fa-
mine, whiche might be relieved with
a bare boane. Neyther warne I
onely our Englyshe nacyon, but all
others, who moze p^ryse they^r houn-
des, then the poore, for whom Chyrst
dved. Not onely shall they be cal-
led dogges as that Cananite, but al-
so in the kyngedome of heauen, the
poore be preferred them.

Auncient Nobilitie, & much reue-
rence

Of Nobilitie.

rence, whose Tables were spreadde in
deede, not laden wyth diuers dishes,
but alwayes open to theyr neygh-
bours, the needye, to all straungers
and commers. **W**hich at this daye,
also is continued of some, but onely
in Christmas times, and other so-
lemne feasts. Howebeit of some com-
mently, and gladly would I, both spa-
rer and seelder. But not onely in va-
rietye, and quantitie, but in quality
also they trespasse. As in times paste,
manie Apiti. **W**ho were to nice with
ouerconning and queynt mouthes.

Cicero twisteth Hircius, for he coulde
not suppe without a peacocke.

Who was (as him selfe reporteth)
his scoler in learninge, but his maye-
ster in feastinge. For of Heliogabalus
what should I saye? **W**ho appoynted
pryses for the inuentours of straunge
dishes. **W**ho exceded all the Vitellians
and Luculles. **W**ho liued with pre-
seruatiues of the Fowles tongues,
whiche wee call Phenicopters, and the
baynes of Geese and Peacocks.

who

The thirde Booke

Whose fishepondes had springes of
roswater. A daynty monster, woꝝ
thye to die in a draught, as after hap-
ped. But we must imitate, and ex-
presse the thriste of the auncientes, I
saye not philosophers, as *Taurus*, *Socra-
tes*, *Plato*, *Diogenes*: But princelye per-
sonages, Emperours, & good lawes.
Before the thyrde *Punike* warre, by *C.
Famius* it was enacted, that none
should eate more birdes then one hen.
Which yll they obserue, who haue e-
uery where factours for theyr bellye,
theyr carpenters of Coquerte, and de-
uisours of pleasures and daintyes.
Who feede on sparowes, peacokes,
fleshe, fishe, and all so, tes of vyands
And bye by the farthest, rarest, and
costlyest, neglecting their home cates,
at theyr noses, or of easye pryce. As
who lyenge farre of the sea, woulde
eate but fysh: and nearer to it, the
dayntyest fleshe. No nice and fine be
these cormorants, not vnlke those la-
dies, whō they say thinges farre set, &
dere bought best scete. O women, I
haue hearde of, who scoꝝned to bye
egges

Of Nobilitie.

rgges at ten or twelue the penny, but gladly gyue as muche for one. As though, the quantitie of pryce, commended the goodnes of y^e vintage. In auncient times, rarest was the vse of wyne. For many yeares was it forbidden women in Rome. So that longe afore anye lawe therfore decreed, one Egnatius Metentinus, for kyllyng with a batte, his wyfe drynkynge wyne from the hogseheade: was quyt and cleared by the iudgemente of *Romulus*. And they^r Nobles as I sayde, dronke but they^r countrey wyne. But by the Consuls, the forren & straunge wines, were by litle and litle brought in. So as at length, fowre sortes werthefelxe commen, and receyued, in the tyme of *Iulius Cesar*. Of *Phalerne*, of *Chius*, of *Cyprus*, and *Lestos*. *Lucullus* onely once, sawe Greeke wyne in his fathers house. But him selfe retourning from *Asia*, distributed more than a hundred thousand tonnes, to make his largicion magnificent.

So stealyngly creapt in dronkenness.

t. i.

Whose

The second Booke

at length, of such impudence, that M. Antonius, wrote a booke of his owne drunkennes. Whose drunken prayse to drowne, M. Ciceros sonne, was wont at once to drynke. ii. gallons. Whiche nowe is no straunge stryfe. Other wise read we of Cato, who seeld dronk wine. And being in Spayne, vsed no other then his mariners. Of Noble men therfore requyre I moderate vse of meales and drinkes. Not onely moderate vse, but moze spare furniture.

That all excesse be abolysed, measure kepte, and respecte hadde of theyr dignity. Followe they the honourable example of Antoninus Pius, not nygard but Noble, not filthye but fruitefull, that theyr plenty want reprove, theyr sparyng, nygardise.

And theyr Table be stozed, not so much, wpth farre set or sought dayntyes: as the provision of theyr owne seruauntes, falconers, fishers, hunters. And thus much of the measure, quantitie, and qualitie. But syth theyr meates are powdered with manye salwes, to prouoke appetyte: purchase

Of Nobilitie.

chase they chiefly these 3 past all spicerie. Hunger, exercise, talke meete for a free and civile feast. That hunger is the sweetest salve, Socrates taught. Who wanted with exercise to hunt for it afore meales. Trauayle, runninge, sweate, were the Lacedemonians salves, as witnesseth Cicero. Whom well pleased and liked, that blacke broth, that so much misliked Dionisius. When therefore must they eate, when they hunger, then drinke when they thirst. The myghtye prynce Darius, cloyed tofore with tables of Cookes, Hurtois, Catois, maysters and doctors of Kitchenrie, and greasers of the throte: drynkyng in his flyght, muddy puddle water, though synkyng wpth deade carcases, denyed he euer dranke sweeter draughte. For than dranke he thirle, whiche neuer tofore. But wyse and godlye talke, and reasoninge of matters pertynente either to godlye life, or concernyng the comon wealth (so within theyr boundes and in due time) sometime also pleasure and merye, so not trifelyng or fylthy: ppynte not onely to prouoke

The second Booke

uoke stomacke, but also to feede the mynde. Which wanteth neither reason, nor presidents of Princes. For, Adrian the Emperour, whose modestye, stood in feede of lawe to his Subiectes, exhibited in his diners, Tragedies, Comedies, Poesyes, and Doulcimers. For is the vse of Musike amisse at this daye, so Herodiades wanton daunsyng and balwde ballets wante. For the custome is auncient, as appeareth by Homere. Faying one Demodocus synginge the Troyan warre in Vlisses presence. For ought time of laughter be denyed pleasaunt wittes, so they passe not theyr boundes, and no talke or banquet exclude Chrysse, euer present both a ghest and feaster. Doubteles they may vnbind theyr browes, and reuiue their spirites with mery talke: yet wholesome and profitable. As Cicero a sage counsaylour, reporteth himselfe a ghest not of muche meate, but much mirth. Macrobius Inyteth in the feast dayes called *Saturnalia*, the princes of the Romanne Nobilitie assembled, spent most part of the day, wyth weigh

Of Nobilitie

weighty consultaciōs: but the supper,
while wasted with table talke. For,
I meane not so to plie the Nobles
with studie, as that *Chrysippus*: into
whose mouth, incessantly reasoning
of Philosophicall subtilties, *Melissa*
poared meat. Nor requyre I all men,
to be *Plinies*, who studied, read, and no-
ted euen supper while, and runninge,
as *Plinye* reporteth of his vnckle. But,
that wise, christian, and learned talke
flowe from Nobles in their feastes.
What ghestes they ought bydde, we
haue already shewed, entreaynge of
liberality, not parasites, or fooles, not
jesters, not bawdy minstrels, not mē
made to please the eares or tickle the
minde. nor simple soules for laugh-
ters sake, (as reporteth *Demosthenes* of
Philippe, and *Cicero* of *Chrisogonus*) Nor
the needye riche, ne yet the poore ra-
ther to laughe at, then pitye, as some
do. Which is also accompted amongs
Heliogabalus worthy seates. Namelye,
to byd amonges other his ghestes. 8.
bald, 8 purblind, 8. govtie, 8. deaffe,
8. murrions, 8. limsbies, 8. fat & for-
eaten slouens, to feede with extreme

The thyrd Booke

laughte his wretched lust. Chryste willethe to call the pooze, eyther liuing thynly, o2 hardly toylig with trauayle, and enforced to lyue on others trencher, and supplie theyr wantes otherwhere. These are Chyistian suppers, most honourable feastes and worthe Nobles.

Of apparayle
rell.

But of apparayle, thys must we principallye holde. That it is a matter indifferente, no2 greatlye matteryall what anye weare. For, neyther lendeth the garment Nobilitie, no2 harmeth o2 dishonoureth the person.ouertheles, syth we are al naturallye proner to enell then good; when to oure nature of it selfe corrupte, occasion cleaueth as a prycke o2 prouokement: braue garmentes, maye in one not altogethe perfecte, no2 whollie Chyistes, be instrumentes of pryde. Instrumentes I terme them, for euē in base apparayle, the mynde maye be no lesse halwte, then in gorgeous. For lesse pryde lurketh in the bzattes of a Beggar, than the purple Robes

Cf Nobilitie

of a Noble. Yet somewhat herein
ought as well Noble men as women
obserue. First, that all superfluitie
be shunned, and immoderate deire
of brauerie. Which also (as the rest,)
I will teache by example of antiqui-
tatie. For the lawes of the Censors,
and expences, forbadd excesse no lesse
herein, then in banquetting. The em-
perours therfore, partly thinking hit
a poynt of a base and abiect stomake,
to vaunte gorgeous garmentes, and
partly for others example, dyfferd in
apparayle, not much from meaneer
men. But farre beneath theyr honour
and dignitie, apparayled them selues.
For, Agesilas vsed euer this sayenge.
It was a Princes parte, not in wanton-
nes and nicenes, but the orna-
mentes of vertues, to exceede the com-
mens. And therefore in the sower
chaunges of the yeare, vsed one one-
ly coats. In his tentes had no costlier
couche, then any commen souldyours.
And the sharpe winter walked alway
coatlesse, covered onelye wyth his
cloake.

That

The thyrd Booke

That by his example, both aged and
kynges, he might induce yonge men to
like hardnes of lyfe. Volaterranus men-
tioneth that Lewes the.ii. of Fraunce,
Alphonfus of Sicyle, and Mathye kinges
of Hungarye: for the basenes of theyr
apparayle, were hardely discerned fro
the common sorte. Such are, and haue
bene, many in Englande. Who ware
the selfe liuery they gaue. For differd
from their men, so muche in vtwarde
as inward ornaments. But now, but
on all partes they glyster, with longe
and massie chaine, with flauntynge
plume, with costlye and rare aray:
scarce thinke they them selues accom-
ped gentlemen. And as whylome
Heliogabalus neuer doubled the weare
of one garmente: so these errecede in
chaunge, and hit most sumptuous. So
as almost day by day, they weare sene-
rall, and those sutable. Shewing the
selues one day crimson, other whyte,
the next black from the crowne to the
sole. Just cause is there of feare, leaste
coueting to seeme to trim in a matter
of nought, at last they become to beg-
gerlye

Of Nobilitie.

gerlye and bare. Scarle clothed with
one course garmente. But belette
with peaces and bzattes.

But as to women, ther is a manyfett
decree in the scriptures, enacted by
Peter and Paule Apostels, that they ex-
ceede not in sumptuousnes, that with
modest habite, shamesfastnes, and hus-
wifery, they attyre them selues. Not
with spanges, golde, pearles, or goz-
geous araye. But as beseemeth wo-
men pzofessing godlines, in good dee-
des. Hierome also mencioneth, an ho-
nourable lady, at the commanndement
of her husband Hymetius, vncle by the
father, to Eustachius the virgin: chaun-
ged her habite, and attyre And tressed
vp her scattered heare, after the woꝛlo-
ly guise. Foꝛ truly chꝛistians & chꝛiste
women, beseemeth a cleane and come-
ly habite, not vnworthy Chꝛyst theyꝝ
head. But whereto tendeth effemi-
nate and nice araye, but to bewray an
vnmaylye minde: Wherfoze Socrates
goynge euer foꝛ the most vnshod: sayd
these players weedes were feete foꝛ
Tragedie and Comedie actors, but no-
thing

The thirde Booke.

thing auaylable to honest lyfe. Next,
must they obserue, that to the outward
glistering, the comelines of mind, and
inward beaultie, and brauerie of ma-
ners be aunswerable. least, when the
attyre be seemeth, the fylthe of mynde
shame. Therefore, when they do on
theyr costly robes, with that selfe la-
boure remembre they, they are the
tokens and signes of vertue. That
likewise ought the inward ornamen-
tes shyne, and (as it were) the gliste-
ring of vertue appeare. Not yll war-
ned Diogenes one curious ye sleekynge
his beare with oymente, that the
neate order of his head, caused not the
disorder of his life. Beware also they
must, leaste shyninge outwardes, per-
fuming the ayre wth sweetest odoures,
and altogether daynty and neate in-
wardes they be found vn cleane and
stinkyng. For thinke they theym sel-
ues happier, for theyr riche & costly
robes: but acknowledge their coates
the couers of many cares. As the king
Antigonys hearyng an olde Vecke pro-
nounce

Of Noblitye.

nounce him happye: discretelye and wiselye replyed. **W**ist thou, o woman, how many euels these robes shroud, scarce wouldest thou stoope to take them from the myze. For, not onelye are good Nobles more carefull and combed then others: but also, more open and pzoane to peril. **W**hych consideration bringeth modesty, and selfe contempt. Hereto also calleth them, the basenes of the thinges, that swell them. For gold, silver, veluet, nought els renoumeth, then mans sonde estimation. The first, being onelye frutes of the earthe, the basest elemente: the last, the seede of a simple worme, of the people Seres, whiche two monkes brought from Serindia, a cite of Indye, to Iustinian at Constantinople, shipped thence into Italye, and other partes of Europe. For, of her seede couered with dunge, sylke wormes bred, fed wyth mulberye leaues, spinne silke. And therefore, the emperours esteemed not so hyghely & silkes, & Veluets, whiche *Aurelianus* had neuer in his wardrobe.

Sayeng,

The thirde Booke.

Sayeng, he would neuer passe threed
with golde. For then was an ounce
of silke, solde for like weyght of golde.
Alexander Seuerus also, seeld ware spike,
veluet neuer. So nothinge was anti-
quitie proud of this woymes flyere.
But now, what more esteemed? Yet
what commenner. For when once in
Italye, store of mulberyes planted,
bred plenty of the: euery varlet ware
it. So as now, it is turned to saddels
and horse trappers. The *Milesian* were
in times past noted, for abroad, they
would be princely, at home beggerly.
Which well may we at this daye ap-
plye, to some wrongfully termed No-
bles. When whom abroad none bra-
uer, none trimmer: at home, none bas-
ser none filthier. Wherefore, either the
matter whereof it is wroughte, or the
commennes and skalesnes, ought breed
contempt therof in a noble courage.
And cause, that not so much with for-
ren as home cloth, he clothe him selfe.
Or, yf needes he woulde so be appa-
raled, thynke at least, so lyght a robe
should not so lightly rayse his stomake
But

Of Nobilitie.

But, bothe the deare price of the substance, and fondenes of fashyons, is much reprehensible. For it is changed and altered dayle. And what *Raphaell Volaterranus* complayneth of his *Italye*, that may we muche trulger, of our *England*. Whych not content with her owne, or the presente guise, lyueth as straunge. Counterfaylinge, thys day one, to morowe an other, the next daye other, and so continually strange shape and forme. As eyther newe fashion is borrowed of forren realmes, or inueted in the wily tailours shoppe. But, what more monstrous then one, ly on the makynge of a daunsinge doublet, to bestowe almost. 90. crownes.

But what nowe I meane to tel (whiche I speake but on report) is almoste incredible, and most monstrous.

That. 3. payre of hoose for one man, cost 800. crownes. And what summes of money, even onely feathers waste, London merchauntes knowe, and I haue heard. But sith presentlye I remember not the certaintie, I list not sayne, Least happlly I myste the truth
and

The thirde Booke

and lye. Shortly, be this the summe,
that none ware proud of apparayle.
But, repose him selfe in his myndes
giftes. That peacocke like, they prise
not more then right them selues, with
their painted plumes. With no, the
horse for his Velvet trappers, no, the
byrd for her golden cage, wonteth to
conceyue any stately pride. But ra-
ther the first in swift race, the other in
swift wing. So contemne a Noble
man those outward, and more & more
couept these inward oznamentes. Be
the ende of apparayle, to shrowde the
bodie, to chase colde, hauing respecte
of healtbe, strengthe, honestye, and
comelynes.

Of a No-
ble mans
house.

Whit foloweth now, we speake of
Noble mens buildinges. For, who
weene any parte of happed life, consi-
steth in this worlds bzycklenes: seeme
not to theym selues happye enoughe,
though finely clad, daintely fedde, but
also they dwell princely. When which
happe, is nought more miserable.
Which Salomon the kinglye preacher,
rekeneth amonge the commonlye ac-
compted

Of Nobilitie.

compted goodes, in his searche of the
soueraigne good. I haue compassed (or
he) great distes. Built house, planted
vines, leueld gardens and *Paradises*,
and in them set all sortes of fruytfull
trees. Plentiful poudes haue I made
to water shade groues. Wherein he
describeth al mennes distes. Yea, of
our dayes. But somewhat after solo-
weth. I turned to all the workes my
handes had finished, and the trauaile
I tooke, and loe al vanitie and trouble
of minde, and nothing lastinge vnder
the sonne. A golden sayeng of the wy-
sest preacher. Which, would Nobles
graue and carue on their postes, pil-
lers, walles, house, and entres, ouer
theyr dozes, and priue chambers: no
poesye should they fynde more passing
or pithy. For vanitie of all vanities
sayeth the preacher, and all trulye
vanitie. If then there be so greate
vanitie, and vaineres rest in al thyng-
es: what dignitie, what Nobilitie
may be purchased by buydyng? Yet
thys vanitie worke we not (say they)
on vaine consideration but iust cause.

Both

The thirde Booke

Both to liue our selues more safelye
and commodiouslye, and to purchase
vs immortallitye, that not with what
boundes our life, the same our glozve
be termed: and to leaue our heyres cer
taine & gorgeous inheritance. Which
reasons, then the thing it selfe though
altogether vayne, are farre vainer.

For what suerty is in stone or timber?
What strength: Nor is any house for
the gorgeousnes the safer. For the
fattest beset both the pillage of theues
and tyrannye of rauenours. So as
these men much resemble myse, that
Plutarcke mencioneth. Which in ca
ues vnder the earth, eate golden san
des, wherby they haste theyr death.

For the miners get not the golde, but
by reaping them. So happeth it ofte,
that the house not seeld deuoureth the
owner. Neyther must they trust wal
les, though he brasen, nor the steepest
towers. The onely safe and inuinci
ble forte is Christ. In whom who pla
ceth his hope and confidēce, there fast
ninge anchor, lieth in a quiet roade.
though he vnder the open skie in the
mayne

Of Nobilitie.

mayne sea, though amidst the leanes,
and boughes, though vnder beastes
hides. As I gather the auncients did,
by the poetes verse. Safe is he who is
rampyzed with the bulwarke of ver-
tues, who is garded with the garriso
of honestye, goodnes, and equitye.

For flyeng cities, to seeke desertes, to
build outeyles, (as it were) farre from
townes, to dwell scatteringe as the
people *Nomades*, What it auasleth to
suerty, I can not yet reache by confec-
ture. For, safe it is not as is alreadye
prooued. And liuing solitary, they pur-
chase enuy. Enuy, perill, perill Death,
death eternal infamy. Whiche well
proue the *Switzer* Nobles towers, longe
since rased and leueld to the ground.
so as farre safer seeme herdes, in coa-
tes, then Nobles in palaces. For o-
thers also is it not commodious. For,
where oft in cities is scarcitie & dearth
of vittalles, by their presence, the mar-
kettes myght be stoazed with aboun-
dance and plenty. And liuing frendlye
with others, bothe their frozen chari-
tye should moze feruently flame, their

v. i.

hospita-

The second Booke

hospitality growe, iustice more indif-
ferentlve be ministred, Cityes more
flouryshe, Citesens be linkd in nearer
amitie, and the neyghboure pooze of-
ter relpeued. Which all, by thys
theyr solitarie secession, are execu-
ted seelder, colder,, negligerter, and
throughe theyr farther distance, lesse
commodiouslve. Why rather imitate
they not the aunciente Romaine Ro-
bles? who reserued theyr manoures
& farmes, rather to sport and refreshe
them selues, then to inhabyte. as Pom-
peye, Pomponius Atticus, Crassus, Cicero,
and others. Whose succour, ptesence,
ward, neither y city wanted, noz theyr
patronage, counsell, oz ayde; the cite-
sens. For in those daies rather chose
they to decke the publike buildynges,
then pivate the commen citie then
their owne homes. As Aristides, Petio-
cles, at Athenes, Curtius, Fabricius, at
Roome. In whose houses, onelye them
selues, were beautiful and golden.
Noble was that vaunte of Augustus,
and worthye a Monarche.
Left to al Magistrates and Nobles,
to

Of Nobilitie.

to imitate. Brycke buylt tooke I Roome,
I leaue it Marble. Euer, more ought
be they; care of publyke safetie, and
dignitie, then priuate honour. But,
the renoume and glozpe alleaged for
second cause, is alike baينه & baynest.
Whiche yet moued and tickeled ma-
ny, euen in Chrysostoms dayes. For, do
we good to the poore (saye they) who
seeth it: If any, not many, yf manye,
but for a time. And time passeth, and
therewithal, the memory of themploy-
ed benefite. Better therfore, to rayse
buildinges, which men not now one-
ly, but many ages after, may behold.
A foole, what profiteth thee this
memory, formented where thou art,
and where thou are not commended:
And this commendacion of the quicke
howe reacheth it to the dead: Againe,
time wil end this praise, and aged ye-
res shal blot & creat out thy name and
house, with thy proud praise & memo-
ry. For, if the golden Capitoll now
muste wayleth, yf the noblest frames
lye drenched in darckenes, if Lucullus
most magnificēt manors are like into
obliuion

The second Booke

obliuion, though the malice of al frea
ting time, and nowe lye rased and
neglected: why vainely flatterest thou
thy buyldinges, with any eternity or
lasting length? **W**here are now those
famous temples of Hierusalem and Del
phos? **W**here the church of Minerva?
Where the Image and huge statue
of the Ephesians great Diana? **W**here
the Pyramydes of Memphis? **W**here
the balutes? where the triumphante
arches? **W**here so huge platfozmes?
Where the owners, contriuers, and
carpenters, of so princely palayces?
Thy house though glisteringe with
golde, silver, and pꛛecious stonnes, is
but a swalwes neaste, of durte and
strawes. In winter shall it fall, and
as a spiderweb, be pearced with eue
ry blast, and perishe. So is this cause
like bayne. For ought sounder is the
thyrd: for they will leaue it their chyl
dren. **W**hom thus aunswereth Dauid
They hoarde treasure, knowynge not
for whom. For if thou quicke forgoe
theym ofte, after thy death they maye
be rest thy sonne. For eyther tyrants
seeke

Of Nobilitie

seeke to entrappe thee, or false accusers with forged crime, as popsoned darte, in one momente, with one lye, one wyle, wyll bereue thee, that thou with so great charge, so long time hast rayled. So shal thy chyldzen be as conduyte pipes, which receyuing water, and seruing others, drinke none. Or yf others prevent them not, them selues as gulfes and qwanes, consume right oft great patrimony. For ofte, a thyrstie father succeedeth a prodigal soonne. Who selleth all, not leauyng so much as tyle or stone. As Crassus boordeth on Brutus. Or with gluttony, & dising, scatter they infinite substance, gathered with great sweates. And strayne whole maners and lordships, through a deynthe throte. Suche one mencioneth Valerius Maximus, one Crassus, surnamed bankrupte & ryche. Who though beggerlye, and vnable to satisfie his creditours, and a needy wretche, was still saluted riche. So these gluttons, as if naked they gathered nuttes, as telleth Cicero, pocket all in theyr bellies. Wherefoze, sith
both

The thyrd Booke

bothe vaine is their hope of secu-
ritye, and seazche of glozie, and super-
fluous theyr begyes care: No suffici-
ente causes are there, whye these
earthlye, fragile, tempozall harbo-
rowes of our body, wauiug with eue-
rye blast, open to al enemies roades,
ryse to al perill, should be decked with
such cost, statelines, and magnificēce.
These faulces therfoze auoyded, be
this moderance bled. First, hauing of
his parentes, a house able to shroude
him from showers, and kepe hospita-
litye: rashely enlarge it not, (as many
that case, rapse, buylde, alter frome
square to round, from round to square)
but vse it thankefullye. For the house
honoureth not the owner, but, the
owner the house. For deeme he him-
selfe his parents better, but woorthye
a fayrer house. Euer beare he thys of
Horace in his best.

*Happye who farre from courtly toyle
As Princes did in elder while
Letteth with his beastes his native soyle.*
But

Of Nobilitie

But if neede and constraynt requyre newe buyldynge, pꝛyncipallye pꝛouidebe, the groundewozkes be iustlye layde, not with others iniurye or nusaunce. Not in others soyle, but his owne. Not in anye communitie but his seuerall. That he buylde not of the sacke, and spoyle of the pooze, but his owne goodes. God would not bloude Dauid should buyld his temple. Haue the whole frame and woꝝke this respect. To tende to vse, not shewe. Be it large, but to entertayne straungers. For, therin is not largenes discommended. As wytnesseth Cicero. So be his doare and entrie contrayned, as they open to all good, pooze, and Pilgrimes: close to al bagabonds needelesse and vicious.

As in fare, apparayle, buyldinges, they must obserue dignitie, so Of Nobilitie in theyꝝ playes and sportes, ought they keepe the golden meane. ble mens sportes. Whereof are two sortes. That more commendable whiche is stouter and manlier

The thyrd Booke

and manlier. And hath in it somewhat
stately and warlike. The Greekes vsed
foure sortes, whirling, leaping, casting
the darte, wrestling, running. Who
conquered in al, was guerdoned with
a fine double game. Who in fowre
was termed a quartane. In Virgyle,
Encas is both a game maker and lawe
geuer. And ordayned playes and gaue
pyles. The other sorte, many doubt
whether christians, made for earnest,
not spozte: or Nobles that should cou-
ple maiestye with their leasure, maye
vse. As daunsing, fayinge to instru-
mentes, playe at dise, chesse, or tennes
Wherein if othes, ercesse, gayne, and
couetyse of lucre be left: if honest plea-
sure, not filthye gayne be sought: I
thinke, they maye in time and place
be vsed. With to the cleane, nought is
uncleane. And not the thing so muche
as the vsers entent is faultye. Salomon
sayeth. A time to sighe, a time to sing.
Dauid with the harpe swaged Sawles
fury. And Achilles amongs the Greekes
maistred his owne passion. Nea Hercu-
les with yong childezen, Agelilaus with
his

Of Nobilitie.

sonne, Socrates with Alcibiades, Architas
with his seruants, not onely played
but triseled. Men yet no fooles, but sa-
gest, princelyest, and godliest philoso-
phers, kinges, and dukes, past al com-
parison. Sciuola also, plaid at tennesse
Swimming and shooting, haue some
shewe of warfare, and are wholesome
for the bodie, yeldinge it by exer-
cise, nimble to obey the minde. The
citizens of Cuma, trayned theyr chyldre
in fightinge, swimminge, and wrest-
lyng. But herein, as the reste, this is
woorthy not onely blame, but sharpe
correctiō. That Nobles vse dyse & car-
des, oftener, & to other ende, than they
ought. For, once begonne, ende or
kepe meane. Yea, some so profyte in
madnes, that theyr whole enheritāce,
they set at one vnhappy throwe. En-
dinge at laste their spoite, in earnest,
brawl, bludsheds and slaughter. So as
of the disinge Comedie cometh Tragicall
ende. Namelye othes, curses, blasphe-
mies, banninges, miserie, calamitie,
beggerie, Tyburne. In daunsing al-
so flye they lasciuious and wanton
gesture.

The thirde Booke.

gesture. Obserue not so muche measure, as the health and exercise of bodye. To conclude, neuer slippe, that not so comicall as sage sawe (*To much of nothyng*) from theyr myndes.

That play be a releasing of the minde to renew our strength, to strengthen our health.

Of a Noble mans trayne.

Of theyr trayne, in summe obserue Nobilitie thre things. Whom they ought relect, whom retayne, howe to entreate them. Relect they ought generallye, all superfluous seruantes. Who noz already skill, noz trauayle to attayne any good arte. For if we haue condemned sluggishe Nobles, much lesse allowe we theyr seruants ydle. Yet howe manye handlesse men, hath the present Nobility? Howe vnfruitefull trayne: what flockes: howe much ydle seruyce? but chiefly chase they flatterers who bouer vnder their roofes, as swalowes and mice, for theyr owne gayne, not theyr loue. Who with their tales transforme and colour all thinges. Crouche at
ene;

Of Nobilitie.

euerye becke, Maske vice for vertue.
As the Parasites, & cuppeslyes of Alex-
ander, Dionisius, Philyppe. The Table
mates, Apes, yea Lye, and Flees of
ryche and Noble men. As wonted
Platos frends to counterfayt his crompe
Shoulders, and Aristotles his stutte-
rynge. Haue accusers and taletellers
no entrie. Who droupe tales in No-
ble mens eares, and accuse and slaunder
theyr felowes. No such be theyr
eares and doares locked. For they
bryede debate sayeth Salomon. For,
must wise heades keepe naturalles,
balwes of pleasure, or iesters. For,
lucke there couetous Gehises, bybeta-
kers as that Elizeus seruaunte. For,
these are eyther starke with idlenes,
and loyterers: or mischeuous. of whō
neyther sorte oughte theyr gates ad-
mitte. For liuinge ydell, attendynge
onely at dyners or suppers, or solow-
yng theyr lordes to the court, or other-
wise, flattering them: the whole daye
nought doyng, cōsuming their wages
in dise & gamning (to name no worse)
they

The thirde Booke.

they become contriuers of manie mischieues: and applye their mindes to theft, to wicked deuises horrible to be named. Which sinke must be pompd. Els shall their lozde aby to the lozde their blame. These rascalles, and rakehels, thus ridden, shortly learne they whom to retayne. Onely necessary seruants, as hyndes to entende theyr tillage, or other officers of house holde. As secretaries, Butlers, Purseruants, and other inferiour. Then, good counsaillours, frendes and trusty seruauntes. For the euell stayne as pytche. A deuine is a singuler ornament in a Noble mannes house. Not onely in his sickenes to comforte hym correct him stryunge, counsel him in all his affayres: but also to be to hym both a spurre, iudge, and preacher.

A counsaillour he can not misse, to resolve all his neyghbours, that they be not forced to sue the lawe, wazzapped with so infinite crickes and moote poyntes. But forthwith, this our christian and learned Sceuela frely instruct them in al controuersie, and discharge
of

Of Nobilitie.

of all care. *Alexander Seuerus* had assistants, in penninge his letters, hys libelles, in apdinge his memoꝛye, teachers *sire. 02. 7.* lawyers, what moze what lesse twety. For enacted he any law, which was not first by the counselled to y^e bzene. Alway is a learned mā an ornament in a Noble mans house and continueth his whole familie in theyꝛ dutye. Whiche euer kepte the auncient and reuerend Nobilitie.

Scipio, when sente in embassie, he had in his trayne but syue: One was his frende, famillier, and teacher, *Panettus*. Touchinge the thirde poynt, he muste not entreate them rigorously. Tyrannous was the *Romaines* power of lyfe and death, and therfore rightly restr.

Otherwys teacheth *Paule* in our law. To deale gently, mildely, famillierly, with the, least we haue as many foes as seruaunts. To admit them to talke and counsell. For they are not all slaves of nature. The good sayeth *Augustine*, all be he bonde is free. The yll, though a kynge, bonde. They must vpon accompt of their trauals, render

The thirde Booke

der they; dutie. Iacob had seruauntes,
and handmaydes, but such as toyled,
kepte Asses and Camelles: none ydle
topterers. No; be they; lorde so lorde-
ly, as iuste. No; yet so iuste as gentle
Be Antoninus Pius they; paterne.

¶ Alho is repo;ted, neuer to haue done
oughte, whereof he attempted not
in wytynge to render probable cause
So suffiseth it not to commaund, but
but is sometymes auaylable, not to
conceale thy seruaunts, the cause of
thy commaundemente.

Socrates in Phedrus, cou;saileth to learn
of anye thyng. Yea, were it a spea-
kyngc Dke. For, we ought not at-
tend who speaketh, but what is spo-
ken. Be they; therefore frendelye to
they; seruaunts, and preferre the wor-
the. As Antea gaalwe the grayne
on that parte it sy;st sp;yngeth, lea;st
it become vnfeete for they; vse: So
they; keepe vnder they; seruauntes,
as they; would kepe them euer: but ra-
ther be meanes to rayse them higher.
But to caste oute of seruyce, they;
olde

Of Nobilitie.

olde and aged men, nowe dottardes,
and foze woꝛne, howe cruell is it?

Under farre Alexander to his steede
Bucephalus. Whom aged, he caused
other hozes to beare to the fyelde.

Some there are, who not onelye fro
wardelye and importunatelye bzall,
with theyꝝ seruantes: but also,
threate, and thunder (not speake) no
lesse than mylstoanes, lyghtenynges,
bayle. Of whom sayeth Salomon.

In a Fooles mouthe is the staffe of
Pyꝛde. But hereof sufficiente, so
fyꝛste I adde that of s necke.

As well to pardon all, as none, is
crueltye. Wherefoze, herein what to
doe, maye eche man, accoꝛdyng to his
discretion and moderance, easely dis
cerne. So he coue angerlesse to puni
shyng. And afoze iudgement, quie
te and sober, well weyghe the qual
tye of the cryme.

Athenodorus preseruatiue, geuen Au
gustus, agaynst sodayne rage, is bole
some foꝛ all men.

Reyther

The thirde Booke

Neither to do oꝛ speake ought, til oꝛ
deriue he haue recited the. 24. Greeke
letters. Noꝛ pꝛopose the greatest pꝛin-
ces the greatest ragers foꝛ paternes,
Noꝛ do on Achilles wrath, oꝛ Alexanders
fyerre stomake. But folowe of all na-
cions the pacientst. Of the Hebrēwes
Dauid, the Lacedemonians Agesilaus, the A-
thenians Socrates, the Romaines Pomponius
Atticus. Who thought all wrathfull
anger ought be rooted, and repressed,
chiefely toward them we loue. And
thus of temperance and her bzanches
be it hitherto spoken.

Prudence

¶ Prudence, is the gouernesse and
guyde of the rest. Yet, foꝛ it lyeth in
the secreete minde, we referd it hyther.
Whiche yet is there so enclosed, as it
ought issue into iudgement seates, the
Princes court, common congregaciōs
& assemblies, and euen into the chur-
ches. Which, howe necessary it is foꝛ
a noble man, Salomon sheweth in the
fourth of the pꝛouerbes. I (q̃ he) being
my fathers dearlynge, and the onely
and tenderly beloued of my mother,
thus taught he me. Purchase wyse-
dome

Of Nobilitie.

dome, purchase vnderstanding.
Serue not from it, it will preserve
the. Loue it, it will saue the. Aduaunce
it, it will aduaunce the. Embrace it,
it will also honour the. It will geue thy
heade encrease of grace, and crowne
the with a crowne of comelines. To
be short, that whole booke is an exhor-
tation to wisdom. Salomon listened
this his parentes counsell, and proued
the passingst and worthiest in all sor-
tes of learning, of any mortall. Con-
trarie was Mydas wyse. For that *Maisters*
foole wishd golde. This sage, wise-
dome. Whome vnseemely is hit he
shoulde pesser the highest honoures,
who most vnworth that seate, dareth
not open his mouth in counsell.
Shame and reproche was it to the
skillfull Megabirsus to bable, in Apelles
presence, of lines and coloures. For
the ponge boyes standinge by poun-
ding coloures, whom afore they bona-
red, and gased at for his glisteringe
roabes, and golde: his vnlearned igno-
raunce, talke, and iudgemente, as a
blynde man of coloures, sczned and
r.i. scoffed,

The second Booke

scuffed. Farre vnseemelyer is it, of
weighte and graue matters, to talke
trifelynglye, and fondlye. And as a
doltish player, to bee hissed from the
stage. For howe vnseete his it, Alth
none is admytted to the name of a
craftisman, but suche as is skilful, noz
anye termed a Charretter, who is vn-
skilfull of dzyuinge: that he should be
counted a Noble man, who wotteth
not wiselye to vse Nobilitye: For to be
ioyntlye a Noble man, and a foole, is
no more sutable, then hym to delyghte
in horses, who neuer meaneth to ride.
For no more then a horse wythoute
a bydle, maye Nobilitye bee stayed
wythoute wysedome. whyche is got-
ten partly by manifolde practyse, vse, &
experpence, and partelye by readyng
and learynge. Experpence commeth
by sighte, learynge, and certayne
knowledge: as Pithagoras, Plato, and
others. Who conueying much, not
out of bookes onely but euen by their
eyes and eares, to theyr myndes at-
tained suche fame and repute of lear-

Of Nobilitie.

learnynge: as also Vlisses, who not so muche by readyng, as trauayle and experyence, obtayned to wyse from Homerc, the name of polittike. For by the senses, get wee certayne and vndoubted knowledge.

But of the learnyng, wherwyth it both behoueth and be seemeth, a Noble man be furnyshed, longer talke is requysite. For our Nobles, though of meane inuention and iudgemente, yet rarelye delyghte in this learned wit, and wysedome sealed with knowledge. For this that blisseth the wyetched, honoureth the blessed, enrycheth the poore, nobleth the ryche, renownmeth the base, honoureth the Noble: this I saye, post they to the poore and needy, whome scornefully they terme students, and scholers. Sayinge it becomgeth not to them. As it longed not to them, to be wyse. Or be seemed not hym that glittereth in brazier, to glitter in minde. Why saye they: wylt thou haue a Noble man a priest or mynister, to instructe the people?

Learned
Nobility

Truly

¶.ll.

The second Booke

Erulpe, as in charge and office, I requyre it not, so in skyl and knowledge faynest would I (were it possible) haue him passe any. The citsens of Berthea the noblest of the *Theſſalonians*, are woorthely praysed, for that returning from *Pauls* preaching, they were able to examine, were it true he spake. For possible men, ought not onely be hearers, but iudges of ministers. Nor shoulde suche darkenes shadowe mennes life, nor so longe nighte clipse the church, yf they corrected and reprobued erring prestes, not leamed to theyr errorres. Nor is oughte at this daye more lamentable, then the ignorance of Magistrates and Nobles. Heade cause of all euels, both in the state and religion. And whye will they rule, if they can not enforme the ruled? For they rule, as wyser, not as myghtyer. Otherwise is it cart before the horse. If the foote rule and preiudice the head, the foole his wiser, the ignorant the learned. And euen as the blynde, by mayne force, shoulde hale the seeing with him selfe to the ditch. But, of they?

Of Nobilitie

they; barbarous custome, and blynde opinion, who scornig the rude reigñ of Poliphemus, that Gyaunte huge, but witlesse, and al his Cyclops: indgyng also the Turkes empyre, so; contempte and ignoraunce of artes, most filthie: yet roare, they are bozne to armes not learninge. No; scarce accompte them selues good warriours, yf learned.

Where neuertheles, the myghtyest conquerours, euer coupled this glory of wit and learninge, with warryke knoweledge: no; in maner thoughte they could mayntayne warfare, had they not learned the noble seates and plecties of princes, the successe of warres, the manye boyles and chaunces yea y whole arte of warre, of booke and teachers. For that geat Alexander learning made greatest. No; liue his deedes so greene, as the commendaci on of his learning. No; so happy he, so; he was Philipps sonne, as so; though a kynge, he would be Aristotles scholer. Who wondreth at Iulius Cæsars empyre, warres, the yoked Rhene and Ocean: Page, who detesteth not, that

The thyrd Booke

that intollerable stroake and tyranny:
but his commentaries, are loued, ly-
ked, and studyed of all men. *Numerian*
bothe an Emperoure and Oratour,
chose rather to haue his Image in the
Library grauen wpth this tittle. To *Nu-*
merian the Oratour then Emperour. Yet
blush our Nobles of learning, which
he preferd before Empryre. *Claudius*
though otherwyle warlyke, reckned it
not so glourious, to warre as wyte.
What neede I bouche, *Augustus* what
Titus, what *M. Antonius*, what *Iustinia-*
an: who Valiant in wars, famous for
Conquestes, insynpte numbers of at-
chieued Empryses, honoz, Nobyltye,
and estimation of all men: would yet
both by studyes and wytyng, bequeth
and spreade the gloze of theyr name,
to posterityte. For no men, muche lesse
Nobles, be they, that know not lear-
nyng, and if *Cleantes* bee of anye cre-
dite, only in shape differ from beastes.
What meaneth then Nobyltye, to
thinke it reprochefull to bee termed
Students: Meene they it more com-
mendable, to bee pamperers of theyr
coarles

Of Nobilitie

coarſes then louers of learnynge, and
honoꝝ: oꝝ monye mongers then ſtu-
dents of wyſedome: Oꝝ to plaunche
therꝝ fleaiſhe, purſue honoꝝs, thiſte foꝝ
Coyne, woꝛthier then to bee raiſhed
with the loue of wyſedome, and zeale
of knowledge: Foꝝ of to many ſuch
plaineth the philoſopher Zeno. Alexander
whome late I named, ſo lytle feared,
to profeſſe Phyloſophy, that playnely
hee protested, were hee not Alexander,
he would bee Diogenes. yet what baſer
and viler then that curre: Suche was
that kynges courage, ſuche his thirſt
of wyſedome and learnynge, that le-
uer had hee bee learned, then a kinge,
a Phyloſopher, then a Prynce. Who
naming Alexander, nameth moze then
a kyng. And emplyeth bothe a Mo-
narche, and a Phyloſopher, yea Dioge-
nes to. Whoſe that ſayinge is prince-
lye, in hys Epistle to Aristotle. Rather
had I excell in learninge, then power
and plentye. Ceasse Nobles there-
foze, to hate learnynge. Ceasse they to
bere, deſpiſe, and perſecute the lear-
ned, ſeynge ſuche pyllers and ſlaves

The thyrd Booke

learnynge, and so Noble wightes excell'd in knowledge. But albeit so cleare a matter, neede not many proofes: yet for maugre their heades, I would hale them to my purpose, and what I counsell, compasse, and consume: I will vouch oute of Diogenes Laertius seuenth Booke, the worthye example of Antigonus, successor wth others, of the Noble Alexander. Wherby shall easely appeare, howe muche that high prince reuerenced learnynge. In what estimation he had the learned, and how couetous him selfe was of knowledge. Antigonus King, sendeth Zeno philosopher greeting. I truly knowe in riches and worldly pompe, my state farre exceedeth yours. But in knowledge, liberall studies, and perfect blissfulnes, acknowledge my selfe your inferiour farre. And therfore, meant to entreate you, to come ouer to me. Perswading my selfe, you woulde not neglecte my requeste. Wroude you therfore, in anye wise we wante not your company. Assuringe your selfe that not to vs onely, but all the Macedons

Of Nobilitye.

sons, you shall be a most welcome teacher, and instructour. For who frameth and seasoneth with vertue, the kynge: the same is it moste euidente, enformeth all his subiectes. For like prince, like people. And, who enflamed with the loue and zeale of wisdom, declineth that vicious and vulgar pleasure, which watonneth yong mindes: he not onely by the instincte of nature, but even the loze of vertue, mayntayneth Nobility. Which liberrall and noble nature, yf moderate exercise accompanye, and a wise teacher want not: lightly attayneth the highest type of vertue. Doe both the kings thirst, and the singular profite of learninge, whiche by his effectuous wyrting, euery man not altogether senles, may conceyue. To whome it appeareth by Zenos aunsiere, one Perseus and Pbilonidas a Theban, were sent.

Opyncely stomake, in deede humble
Who, both entreateth and pursueth
to reason his entreatie. Where our
nobles, not once commaunde, where
both they may, and otherwise wonte
and

The thirde Booke.

and will. With hitherto therfore, it
hath by some presidents and prooffes
bin shewed, Nobilitie oughte studie:
consequently wyl I dysclose, in what
sorte. not myndynge amplye to dylate
this *Theame*, or prosequete the perfect
Method: But shortlye and briezelye, to
touche, in what studies they oughte
be conuersant, what chieflye to reade.
For I am not ignozant, manye study.
Who notwithstandinge, in the
meane, waye, maner and chosse of
artes and authours, folwe erre. For
firste reade they humane thinges, not
devine, lone toys not fruteful lessons
Venus games not weyghtie studies,
tendynge to encrease of godlynes, dig-
nitye, or true and sounde commodity.
As *Outide* of the arte of lone. *Boccace*, &
others, no2 sonnde no2 pure, wryters,
in whom they study straunge tounys,
to the decaye of godlynes. Whyche
myghte yet better bee bozne, woulde
they by whyles, meddle herewith holy
Scripture, as a contrarie and triacle,
to expell from maners, that pestilent
and pernycious poison.

Therfore,

Of Nobilitie.

Therefore, what I thinke they should chiefly learne, what entrie, groweth, and encrease, eche Noble man bothe maye, and oughte make herrin: I will now without dyssemblynge tell. Not so muche pestyng my talke wyth myne owne Councel, opinyon, or deuyce: as shewyng (if I maye so terme it) the auncient pryncelye waye. Trascyng the pathes wherche auntyent gentry led, and wheresh it waded. All be it, euen those elder Sages, and prynces teachers, well taught in theyr leasure, and shadow of theyr rooffes, of Noble mens studyes. For Socrates, no lesse bryefely then wiselpe willed firste and forthwith, to learne the best. Diogenes also, charged with the chyldren of one Xeniates a Corinthian, proued himselfe no simple workeman in framing Nobyltie. Seasonyng the first with lyterall arts. Whiche as a foundacyon layed, then brake hee them to ryde the greate horse, to slinge, to cast the dart, and shoote.

Thirde, out of poetes, and other wyfters, gathered & selected such sentences,

as

The thirde Booke.

as he thoughte feetest for theym, to
kenne by roat. Fourthly abridged the
summe of all they learned. That at
one glimpse they might see much, whi-
che being litle might surer abide.

Fyftely, enioyned them obedience to
theyr parentes. Charginge them dili-
gently to serue them, liuing them sel-
ues with thynne fare, and cleare wa-
ter. Sixtly, forbade theym to bushe or
curle their heaze, but poll it. Seuenth-
ly commended theym the practyse of
huntinge. These be Diogenes lessons.
These the misteries of the Cinicall
schoole. Whiche mought perhappes,
not vnfeetly be applyed to our nobles
But, for it were shame to learne of
that Dogge (though Demosthenes dyd)
I wil open the matter moze evidently
and amplye. And not be aggriued
what I haue red and knowe, concer-
ning y studies, those auncient nobles,
and kinges mozte applyed: to emparte
with you. Immediatly therfore after
they are weaned from their mothers
kindly milke, & some ripenes of witte
beginneth to cleaue to theyr knitting
strength

Of Nobilitie.

Strength: they maye with good lucke
entre this schoole. Yea, it behooneth
they be entred, vnder some worthe
teacher. Wherin *Aulus Gellius* repo-
teth *Philips* kynge of the *Macedons* dili-
gence. Whose letters herein to *Aristo-
tle*, he reported out of the selfe autho-
r in his worke of *5 Attike* nights. Both
for they are byese, & also for the presi-
dēt is notable, & famous for others to
folowe. *Philippe* greeteth wel *Aristotle*.
Knowe you, we haue a sonne bozne.
Whereof we muche thanke the Gods:
not so much for his birth, as for it hap-
ped him to be bozne in your dayes.
For our hope is, that trayned by you
he will proue worthy both vs and oure
inheritance. Thus wrote *Philippe*,
farre wyser prynce, and louing father
then the Nobles of our time. Who
proude they: coites breakers without
respecte of costes: leauing the meane
while their children vntaught. Of the
Megarenses sayde *Diogenes*. It was bet-
ter be their ramme then their childe.
which properly crieth to all such as
pasture well their horses: and epther

The thirde Booke

breake, or force not theyr children.

Where it belongeth to fathers, not onely to beget children, but begotten well to breake. Which meaneth Salomon, when ofte he mentioneth his mothers parables, in his proverbes.

And kyng Agasicles sayeth. Their scholar wyl I be, whose childe I am.

For ever had those two Gracchi, climbed to so loftye same in pleading: But euen weaned from her teates, their learned mother *Cornelia*, had poared eloquence into theyr mouthes and mindes. For halfe so greate, growen the gloze of *Hortensius*, had not the firste seedes of his sugred stile bene sown, whyle yet he laye in his fathers armes. Such was whilome Noble parents care, in breeding noble Inipes. Whis theyr gloze, that nowe with them lyeth raked in graue. But yelde we thus muche, eyther to their ease or ignorance. Certes at least, maisters ought they on all sides prouide, for what so euer hire: herein at leaste to proue themselves fathers, not onely of their bodies but mindes. For howe foolish the

Of
directing
Noble
mens
children.

Of Nobilitie.

thy, & infamous to the fathers estimation is it, If his bodie well provided and costlie cladde, his minde vnframed, he lewdly demeane him selfe, in honourable assemblie: And there be wraye his childishenes', where lad. it talke, with grauest and wisest sence, is looked for. For what less were it (thinke ye) if a musician of seemely fauoure and well proportioned bodie, iuste heichte, and manly beauty, wel clad in silkes, holdinge a sweete melodious instrument, hold enter in honorable pzenence: and hauinge thus on, all partes raysed greate expectati on: all noyse hushed and solemne sy lence made, sodaynly begyn to bleate, with a harsh, rustical, and rude voice: and mo to with his mouth, and filthe lye wye in and out his body: O how hisse we oute a wel apparayled plaier, if counterfaiing a kings on the stage, he faile of his testure, speake yalning haue a sower and harsh voyce, mysse his action, or vse vnseemely isclure for so stately personage:

Doth

The thirde Booke

Doth not be then muche more abandoned him selfe to laughter and contempt, who abounding wth all the g^{ift}es, god and fortune may geue: placed by them in chiefe and swarming plenty, lysted to the highest t^{ipe} of hono^r, his bodye decked and trimmed at all p^{er}yntes: beareth about a rude, rusticall, and rough minde: And with filthines of life, defameth both him self and his auncestoures: Wherefore, more heedefull care muste parentes take, fo^r they^r childrens mindes, then bodyes noblesse. These are the parentes partes. This the duty of learned teachers. To undertake this Noble and honourable charge of enfourming Nobility, when eyther the parentes can not, o^r wyl not.

For nothing may they doe, eyther fo^r they^r renowne more glorious, o^r fo^r the learners profite more commodious, o^r more appliable, to the safetye and dignitie of they^r whole countrey. For moste gentlemanlye wittes haue they, whych polished with liberal sciences, may with they^r counceill gra

uite

Of Nobilitie.

little, and wylsedome, singulerlye deserue of mankinde. Rude and vnpolysht become meanes of many dolesull Tragedies. For the fruitfuller the soyle is, the sooner wareth it bushye, bzterd thorny, thistled, and weedye: lyenge a while vnhusbanded. So happs it in the Nobles pleasanter wittes, without learning, soone ouergrown with filthy vyces. So as boldened by blunt power, blynde ignorance, and vnskillful aucthoritie: the mightier they be, the rather, not whereto they oughte, but lest they apply theyr power. wherfore, as rather we sowe, the land that yelds most plenteous encrease, to fede the greatest multitude, then Antisthenes piddel, scarsely suffising him selfe: (as singulerlye sayde Plutarke) so is it no great matter, to instruct some priuate man, lurking in a cozner, Coppinge Sillogismes, in Soles, chempallinge him selfe with Geometrical Cyrcles, delued in some poore Coate, and of no estimation o: possessions. But moste glorious is the employed traualle, in teaching such one by whome, not one

The thirde Booke

only, but many, yea a whole common
welth, mayest thou profite. In earing
therefore, this mosse plentuous and
fruitful plot, busily toyle parents and
maisters. Herein sweate they nighte &
day, to till the Nobles with learnyng,
sowe them with vertue, weede them
from vyce. For of them selues can they
not withoute teacher learne. As ney-
ther the fruitfullst grounds yeld graine
without tillage. And the good yere (as
they saye) not the soile causeth plenty
nor the length, bounty, or nature of the
plotte, but rather the fauour, showers
and rayne, distilbe from the heauens,
and diligent husbandrye. So, neyther
here auayleth dyscende of stocke, but
instruction. For gentlemāly toward-
nes, but education, and the teachers
trawayle. For, proner are they to euyl,
but they be taught aright. Aristo Chius
euil hearinge for reasonynge recheles-
lye with all men, and admittynge all
indifferently to conference: answered
godly as a good man, wyselye as a lo-
uer of wysedome. He would instructe
even beastes, yf they vnderstoode the
talke that tendeth to vertue. If a so-

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ueraygne wyse, and learned Sage,
doubted not to professe, to teache euen
reasonles beastes, so they coulde con-
ceave: much moze then ought the lear-
ned employe theyr counsell, traunyle,
and care, to shape and forme a man.
And if a man, how much moze a po-
ble man: who is on eyther part armed
with aucthoritie, eyther to ouerthrow
or mayntaine a state: For why alas
choose bothe Fathers, and chyldren,
rather to reste blynde then see: Why
rather to blynde others eyes, then theyr
owne: Where if possyble were, they
ought haue as percynge sight as Lynx,
as plenteous as Argus. Yea euen a
hundred eyes, to see theyr heauye
charge. why wil they as beares, be led
about by others, whorather it behoued
to leade others: Why kepe they suche
troupes of saylekes, naylyks, lofterers
& flatterers: retainyng y whyle not so
much as one learned man, or teacher,
eyther for them selues, their Chyl-
dren, or their whole familye: but sithe
wee haue sufficiently proued it theyr
parte, to see theyr Chyldren taught,
y. ii. returne

The second Booke

retourne we now to the maner of teachinge. First therefore he bee taughte the arte of wordes, then the practise of deedes. that both he know, how to frame his talke discretely, wel, and wisely: and order and dispose his lyfe and doinges, comely and consonant to vertue, nature, and gods wyll. What these meates and bounds, determine a Noble mans schoole, it is manifest by Homere, Sayinge one Phoenix was a loved Achilles, by his father Peleus, to make him an Oratour of wordes, and practiser of deedes. Of the first grounds of grammer, and pynceples of speache and talke, I wil say nought Thus muche onely at this presente I warne, he be with all speede prouided a master, both learned and goodly. For hardlye is it raised, that is grauen in tender yeares. As witneseth Hierom, in writinge of the institution of a Noble gentlewoman, to her mother Lacta in this wise. A master must he be prouided of reasonable yeares, faultles life, and learning. Nor will any I thinke, refuse to doe for his sister a Noble virgin,

Of Nobilitie

gine, that Aristotle did for Philyps sonne
Whom for want of A. B. C. masters,
him selfe taught his characters. Small
things without whom greater maye
not stand, ought not be neglected. The
very sound of the letters, and first in-
stitution of principles, otherwyle pro-
cedeth from a learned and vnlearned
teacher. Wherefore those onely A.
B. C. Masters, must they banishe theyr
houses. For the same Hierom witnesseth,
Alexander in his maners and gate
coude not forgoe his master Leonidas
faults, wherewith though younge hee
was infected. How muche more then,
must the authour of any vnsound doc-
trine, or master of superstition, be cha-
sed?

Wherefore therefore this learned and ^{A noble}
godly teacher, after the precepts, and ^{manys}
rules of grammer moste briefly, and ^{schoole}
compendiously abridged, and taught ^{and ma}
oute of some one, not many auctours:
(sith there is great diuersitie and con-
fusion) that the best Latine wyters
folowe. As the familerst exquisitest,
and briefest of Ciceros Epistles, Dialoges
p. iii. most

The thyrd Booke

most deligbt that age . And therefore,
Ciceros Cato, or Lelius, may they reade.
Hereto may certayne chose colloquies
of Chastalio, and Erasmus, bee coupled.
Wymely to sowe the seedes of godly-
nes and vertue, in theyr tender herts.
And Terence also, but wyth ryper yea-
res and iudgement . If any fylthe be
entermedled, let the trustie diligēce of
the teacher remedy it, vsinge sounder
authours, as tryacle to expelle it. For
truly, would I yeld Terence this roome
but so, I saw Cicero so much esteeme him
who, toke not the leaste parte of elo-
quence of him . As Chrysostom of Aristos-
phanes, y excellēce of the Atticke tounge.
A poete neuertheles, bothe nippynge
in taunts, and wanton in talks, & no
lesse hurtfull to honestye. But bee the
hardest fittie imprinted . For growen
ryper in yeares and knowledge, they
lightly neglect them as trifles. Where-
fore, not litle helpeth it, euen at fittie,
to learne them Greeke and Hebrew.
preposterously do al vniuersities, scho-
les, and teachers that contrarie it.
For aboute the bushe runne they to
arts,

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arts, who vnderstand not the Original
tongues. Of the Greeke, no vnplea-
saunte authours, are Esop, Ioachim^{us}
Camerarius, Esbikes Arithmologie: a litle
booke, but ladyngge feloe pzeceptes,
with great stoare of learnyng. of ora-
tours, Isocrates, Demosthenes, and the
moste reuerende aucthour, and Ora-
tour Christ Iesus, with Thapostles, whose
wrytynges, I alowe euer fyrste and
laste. The Hebrew oute of the By-
bles moste purelye, and onely floweth.
In these harder tongues, muche a-
uayleth the trustye, playne, and lear-
ned explycation, of a paynecfull tea-
cher. The aunycient Nobilitye reue-
renced chiefelye Boetes. Therefore
Senekes Tragedyes, Plautus Comedies, Ver-
giles Georgykes, and Marryour: of
the Latynes, for the statelynes of the
matter and stile are moste honoured.
which yet, ought by knowledge of ver-
sifieng forgoe. Euripides Ciceros autho-
rity preuaileth to admit. Whose eue-
ry verse, he deemeth as many Oracles.
The diuynitie of sibilles verse, com-
p. llll. mendeth

The thyrd Booke

mend it selfe. And Pyndarus and Homere
sitb Alexander so muche prysed, no po-
ble man may despise. Say they ought
reuerence. For, in the sacke of Thebes,
he spared Pindarus house, Homere, ofte he
red, & bare in his bosome bothe in war
and peace. In sleepe, made hym part-
ner, or rather priute Counseler of hys
state, and companion of his cares. By
nighte lapte hym vnder hys pyllowe.
On whom by day he waked, by night
to sleepe. Retoryke and Lodgike, are ne-
cessary to file the talke, whet the wit,
and imprint order: wherewith Aristo-
tle, the pynce bothe of pleadynge and
reasonynge, instructed his Alexander.
The preparatiue to Retorike, to yelde
theyr talke bothe more plenteous and
pleasaunt: conteineth Erasmus booke of
the Cope of wordes and matter. Most
profitable if wel and wittily he be red.
But muche I ouerpasse. Bothe for I
mind not to recken all, and for I teach
a Noble man, who wonteth not to
reade all. But this muche shall make
hym a good reasoner. Besides the art
of wordes, he must be stufed with store
of

Of Nobilitie.

of matter. To become therfore frst
Ethike, and morall, reade he of the
greekes *Isocrates*, chiefly to *Demonicus*,
and *Nicocles*, *Epictetus*, and other like.
of the Hebrues, *Deuteronomy*, and *Eccle-*
sastes. To learne in the entyre of hys
yeares, of thone gods lawe and com-
maundments: of thother, the worldes
banitie. But chiefly kenne he *Salomons*
proverbs. The like accompt make hee
of *Dauids psalmes*. Of this precepte in
traynyng youth, though perhaps
straunge yet not vnprofitable, mine au-
thour is god. My presidents and guy-
ders, manye Dukes in holpe scrip ure.
Who knewe no other learninge, no
other booke, then gods. For thus
saith god to *Iosua*. Depart not this
volume of the lawe from thy mouth,
but day and night muse thereon. To
observe and folowe, what so is writte
therin. So shalt thou prosper thy way
and haue good successe.

Furthermoze nexte *Aristotle* of ma-
ners, reade he *Ciceros* duties. which he
ought neuer laye from hym. and per-
ple hee, whatsoeuer that heauenlye
wight

The thirde Booke.

might wate. For neglecte hee what Erasmus taughte, of Ciuillite of manners. It behoueth also, a Noble man bee skild in house Philosophy: and bee not ignoraunte, in gouernement of householde. Whereof wate Xenophon, and Aristotle. Whiche also oure Paule touched, wrytynge to the Ephesians, Timothee, and others. But like oure Noble man tendeth to a common Weale, weare hee wth dayelye and nyghtlye studie, Aristotles, and others wrytinges of Ciuile knowledge, know hee his countries ordynances, lawes, and maners: with the foren States of the Grekes, Lacedaemonians, Athenians Candies, Iewes, Romis and other Christians in Europe. Reade he also all wryters of Nobilitie. Erasmus of the institution of a Christian Prince, Sturmius learned Nobilitie, Philo, Hierome Osorius & Lucas Garrius: who hadle the selfe Theame, & almost all Plutarches woorkes. In them as mirrours, to see and beholde hym selfe. For, Demetrius Phalereus, wanted to exhorte Ptolemeus Philadelphius, to reade all wryters

Of Nobilitie.

fers of regymente of Realmes. For
in them hee shoulde see, what hys
Counsaylours no2 durste, no2 wonte to
warne him. For diligence where in,
much is Augustus praysed. Who, oute
of all wyters of commen Treates,
gathered somewhat. Thinkyng none
could rule wel, who wanted skill. And
therefore wouted Cesar to wonder,
how Sulla wantinge learning, raught
so hie. who albeit hee were surnamed
happy, yet so2 he was vnlearned, was
maimed and dep2ued of hys chiefest
hap. The neighbour study to this, is
Historical knowledge, many wayes a-
uaylable. Herein emongs the Grekes,
Plutarke, Appian, Thucidydes, are of grea-
test name. Emongs the Hebrewes, Iose-
phus, the bookes of Genesis, Exodus, Iud-
ges, and the Kynges. Emonges the La-
tines, Cesar no lesse honourd for the
pennynge, then atchievinge of his
conquestes. Linc also, whom in tynics
past, Nobles traualled euen fro Spayne
to see. whom our men, yet b2eathing
in his bookes, maye easelyer biewe at
home. Of this sorte, flourished in oure
time Sleidane, paule, Iouius, and Bemus.

The thirde Booke.

be he also skilfull in the Chronicles of his countrey. Least amidst his traual in fozen Realmes, he become a soxren at home. To this ciuile knowledge also belong *Iustinians* institutions, the *Pandecks*, and the whole course of the ciuile lawe. And bothe all antiquitye, and the law and statutes of our owne realme. wherin, so skilful ought he be, as he dare professe it. For, the Nobles palayces, ought be the whole contries Oracles. Plato had I almoste ouerpasse, with whose lawes and commewelth, he ought mosse samplerlye acquaintance hym. The *Mathematicals* haue theyr manyfolde profite. *Arithmetike*, can bee not want. *Geometry* muche helpeth, to placinge, framinge, and conueyinge of buyldings. Great delyghte and profite, bryngeth *Geography*. But *Astrology*, I see so rauened, embraced, and deuoured of many: as they neede no spurre to it, but rather a bydle fro it, no trompetter to encourage them, but a chider to restrayne theyr bebestment race. Whereto some haue so much credyted, as almoste dyscrediting god,

Of Nobilitie.

god, they lyghted not on altogethe
luckye ende, noz foztolde of the starres
noz fozeene of them. I condemne not
vniuersally the arte: but thereto, get
they me noz counseller, noz fauourer
it hath plenty enough of praylers. Be
the fine of theyr whole studie, fynde to
knowe god, next them selues. To go-
uerne well theyr famyllye, the state.
Thus, leaue I muche to priuate rea-
dyng, and ouerpasse, both Chyrtian
and heathen wyters of later age, or
nearer yeares. I passe by also, the Cate-
chismes and institutions of Christian Re-
ligion. Wherein the chiefe of our age,
is Iohn Caluin. And forgat Commentaries
wherein, bothe of oure time, and the
auncients, many excell. Noz meant
I to enter that large playne, of deter-
myninge what autthours specialllye
they should folow, in eche trade of stu-
dy. Wherefore now I ende. If
first I propose oure Nobles Alexander
Seuerus paterne. Wherein as a mooste
compendyous forme, is closed the sum
of theyr whole studie. For he, was not
altogether estranged from oure rely-
gion.

The thirde Booke

gion. But in his Chatory, and secreete Closet, besydes the Images of the greate Alexander and Appolonius: had also Christes & Abrahams counterfaites. Of all aucthours hee moste delghted Virgil and Cicero of the common welth (which spent throughte the malyce of tyme, now appeareth not,) and the same aucthour of dutyes. But commonly red hee Greeke wyrters. After longe readdyng, reuyued hys scriptes wyth wresslyng, and Musyke. In the after noones, gaue hym selfe to wyrtynge, pennynge, and perblyng letters, which exercises likewise, must our Noble man obserue. Translate in to dryers tounches, penne Orations Epistles, declame, expound aucthours, recount hystories and Apothegmes, dilate and amplyfie tales, ken by roate sage sayes, and pleasaunt and wittye prouerbes, haue in store ciuile phrases of talke, to grette all commers, enterfayne straungers, and furnish embassades. And courteous manners of speache, in thankynge, table talke, demands, lutes, requests, counsailes, per,

Of Nobilitie.

perswasions, and other vsuall cypule
theames. which practises may not neg-
lect, who coueteth to thriue and pro-
fite in learninge. of Aristotle and Plato
I gather, the practises of the aunty-
ents were, exercise, Musike, paynting
a gentlemanly recreation, and those
partes of learninge wherof present-
ly we entreate. But whereto bable
I thus much: sith this matter requy-
reth a peculyer treatyse, and moze
playne and plentifull dyscourse: yea of
suche one, as aboundeth bothe in wit
and leasure. Therfore this last piller
and precept adde I, that in all his lffe,
myds all hys sortes of studeys, he be a
deuynne. For, as the aunciente sages,
accompted *philosophy* the ende of all stu-
dies, and euen the Castle of know-
ledge: so I in this oure Noble mans
race of studey, determyne by myntie,
both the bound whence, and the goale
wherto he runneth. So shall hee imi-
tate the auncient maner of the aunty-
entes, and become a godly and Chry-
stian Noble.

There are also other ppyuate ver-
tues,

The thirde Booke

ggon. But in his Chatory, and secreete Closet, besydes the Images of the greate Alexander and Appolonius: had also Christs & Abrahams counterfaites. Of all aucthours hee mosse dellyghted Virgil and Cicero of the common welth (which spent throughte the malyce of tyme, nolve appeareth not,) and the same aucthour of duties. But commonly red hee Greeke wyrters. After longe readynge, reuyued hys spyrtes wyth wrestlynge, and Musyke. An the after noones, gaue hym selfe to wyrtynge, pennynge, and perblynge letters, which exercises likewise, must our Noble man obserue. Translate in to dryers tounes, penne Orations Epistles, declame, expound aucthours, recount histories and Apothegmes, dylate and amplyfie tales, ken by roate sage sayes, and pleasaunt and wittye prouerbes, haue in stozz ciuile phrases of talke, to greete all commers, enter, tayne straungers, and furnish embassades. And courteous manners of speache, in thankynge, table talke, deuotaunds, lutes, requestes, counsailes, per,

Of Nobilitie.

perswasions, and other vsuall cruyle theames. which practises may not neglect, who coueteth to thzue and profite in learninge. of Aristotle and Plato I gather, the practises of the auncyents were, exercise, Musike, paynting a gentlemanlye recreation, and those partes of learninge wherof presentlye we entreate. But whereto bable I thus much: sith this matter requyeth a peculyer treatyse, and moze playne and plentifull dyscourse: yea of suche one, as aboundeth bothe in wit and leasure. Therfoze this last pillar and precept adde I, that in all his life, myds all hys sortes of studyes, he be a deuynne. For, as the aunciente sages, accompted *philosophy* thende of all studyes, and euen the Castle of knowledge: so I in this oure Noble mans race of studye, determyne deuynytie, both the bound whence, and the goale wherto he runneth. So shall hee imitate the auncient maner of the auncyents, and become a godly and Chyistian Noble.

There are also other pryuate vertues,

The thirde Booke

that honoꝝ and magnifye Nobilitie.
But these the especyallest, whyche
drowne and shrowde the reste. *Tempe-*
rance chaseth exceſſe, in temperaunce,
pleasure, and lust: abbozres whoꝝdom
adulterye, fornication, and disloyall
marriages. Resigneth to the heathen,
they: balddy wakes, *Pans*, *Lady Floras*
Bacchus and lyke feastes. *Precrupnge*
hys noble body, ever pure, cleane and
chaste, an unstained and holy vessel, to
his lord. *Pert* causeth it him to be mo-
dest, lowly gentle, curteous, pleasant,
ciuyle, pitifull, meeke and mercifull.
Lastye, perswadeth hym to shonne in
buildinge ouer great magnificence, in
apparaille superfluous sumptuousnes:
not to force great garde oꝝ trayne noꝝ
by immoderate, but timelye, oꝝ laushe
play, to wꝛacke hym selfe, hys thyrifte,
hys tyme. To conclude in hys liuing,
and to hole life, to beare him selfe euen
lie, soberly, sparely, continently. *Ever*
mindful of hys honoꝝ, true woꝝshyp,
and the golden meane. *Prudence* the
other vertue, wyllleth hym to adorne
and beautifie him selfe, with learninge
whych

Of Nobilitie.

Which both shal by bys Nobilitie be
honoured, and with no lesse honoure,
repay and recompence Nobilitie. But
lytle woorth is it, to commend them
these pꝛivate vertues, conceytinge se-
crete corners. All be it, they haue both
theyꝝ pꝛesidentes, and guydes. Tempe-
rance Alexander, Scipio, Nicocles. & other
Learned Prudence, Iulius, Augustus, Clau-
dus Emperours, Edward the syrte kynge
of Englande, a grasse learned and wise,
farre aboue the reache of his peares,
Iohn Friderike duke of Saxonie. Whom
Sturmiere reporteth on Philip Melancthon
credyte, to haue red more, then Philipp
hym selfe, or Hierome Scraphius. Whiche
by all mens iudgement, in restles stu-
dy, farre passed and exceeded all the
students of V Vittenberge. But the other
two, whiche in the seconde booke we
entreated are feeter for them. For
they more tend to commen commodi-
tye. For as he oughte furnishe hym
selfe, and abourne his minde, and the
barbozowre of his body, with learning
and knowledge: so ought he especial-
lye with frendshippe, care, and zeale
to embrace

The thirde Booke

embrace others, be dutieful to his coun-
 trey, louynge to the multitude, and
 the popule. In amity with other his
 peeres, beneficiall to the poore, bol-
 yfull to the learned, a patron & gar-
 den of schooles, and vniuersities; hospi-
 tall and gentle to strangers; con-
 rable to the godlye, and gods fauours,
 to all. The thirde and principall
 charge, is to be religious to Gods
 wordes. As Moses, Iosua, David, Iosua, E-
 zekias, Constantine, Theodosius, Aurélian.
 Who though a heathen Emperour,
 him selfe assisted with his presence,
 the church of Antioche, agaynst Samosa-
 sem the heretike byshop. Whom by
 his authority, he enforced to reigne
 both the bishoppes house & goods.
 Thus much at this present, thought
 I necessarie to recounte. Probitus.
 Namely, to be goodlynes, goodness,
 wisdom & learning. This cometh
 both the lord to them by the mouth of
 David, that wisest king of the Hebrewes,
 in the second psalme sayeng. Tellare
 wise O ye kinges, be learned that
 iudge the earth. Serue the Lord in
 feare

Of Nobilitie.

fear, and reioyce with reuerence,
Embrace his sonne, least happelie he
were wrathfull, and so ye wander fro
the waye. If his furze but a litle kin-
dle, o happy who trust in him. Wile-
dome, learning, worship, seruyce, love
with reuerence, the embracinge and
kissing of the Sonne: In fine, what
within so longe processe I haue prear-
ched, this smal sentece compriseth. And
in this short circle & compasse of wor-
des, the deuine prophete closeth faith,
religion, & purenes of life & maners.
¶ Herefore, forasmuch as to the, as
gardens, God comitteth the custodie,
of his orphane and widowe church:
they oughte prouide, in the burnynge
heate to be coole shadowes to it, in af-
fliction stapes, in persecution refuge,
in tempestes bayes. Finally, remem-
ber they, that in accomplishinge the
duties we haue reckened, consisteth
the whole nature, maiestie, and ho-
nour of true Nobilitie.

¶ Herefore O Noble worthyes,
both agayne and agayne recount the
to your selues. What herein I thinke
I haue

The thyrd Booke

I haue vttered. And vttered, in my part
shall fantasie trulye. With you resteth,
both the power to iudge, and wyll to
accomplishe. Whereto to trapne ye,
many causes haue ye. Farre other
aydes than the rest, broughte ye wyth
ye to this light, euen from your Cra-
dels, bozne and bred wyth ye. For
this natine Noblesse, so great honour
and renowned name: your parentes
bequeathd ye. Your selues wyth your
owne sweates and toyles earned not.
Which thus gotten ye are bounde to
preserue and amplifie. Certes, wyth-
out great shame and villany, may ye
not duske and blemishe. This there-
fore ought enflame and encourage ye
so; we see Nature hath so partiall ye
dealt wyth ye, that euen the Nobility
of your birth, is a thinge of it selfe a-
miable. As it were a loadstone of loue
And what others, wyth sundry swea-
tes and long trauaile, hardly or scarce
at last attayne: that ye haue euē wyth
your birth dealt from aboue. Same-
lye the reuerence, loue, honoure, and
estimation of all men. To ye be open
the

Of Nobilitie.

the easie entries to honoures. Which
both woulde and ought raise and quicken
the dullest courages. Whiche is
farre unlike with others. Howbeit,
it becometh ye, not to craue, but
earne them: not so much to conceit, as
execute theym. Hereto also prouoke
ye your might & power. The sinowes
& necessarie mayntanances, of all ho-
nozable enterprises. Inherewith sith
ye abound, the meaner want, it shall
be your parte, to furnishe these for-
ren and necessary giftes of Fortune,
with the iewelles of wisdom, lear-
ning, and vertues. These doe encour-
rage ye. But the same headlonges
whiche, the world, flesh, pleasures,
riches, honour. whiche baytes manye
times, turne other wayes, a mind
not suetly settled, nor altogether con-
stant. Therefore, as your gubions
are greater, so greater charges are re-
quired of you. And as ye abounde in
more plentifull and fruitfull giftes
so more painefull ye must ye trauaile
not to seeme. Onward the those bene-
fites of God. And the more occasions
call

The thirde Booke.

call ye to your dutye, the greater per-
rill dependeth on neglectyng theym.
On all sides, even the thinges, that
most ought haue furthered ye, in wel
doynge: awayte to entrappe ye. On
all sides, that deadlye and hateful foe
of all mankinde, but chiefly the Ro-
bles: bathe at ye. He snareth not the
simple onelye, but even the greatest,
the highest, the noblest. For anye of
them he angle, happy he accounteth
him selfe. And thereof Victoriouslye
triumpheth. For his thyoate is daintie
as sayeth the prophete. And he will
be fed with fine pates, not coniment
eates. And harde is it trulye with so
many willes of that olde fore not
to be circumvented. True is that
doome, by God pronounced of your
order. That fewe princes beleued
on Christe. Manye persecuted hym.
Not manye Nobles were called, the
kynges and princes of the earth, as-
sembled and withstood the lorde, and
his anoynted. Wherefore, if any genti-
lismarly courage rest in your royal
hartes, if any noble blood remaine,

Of Nobilitie.

yf ye haue any care of true dignitie,
anye loue of prayse, wherewith won-
neth for the moste, all Nobilitie to be
trayned, and tickled: see and foresee
that ofte ye recounte these preceptes.
Beware ye despise not y^e chiefe parte
yea the whole and selfe Nobilitie.

More affectioned to lyght trifles and
toyes. Feare God, practise vertue,
charge other with benefites, your sel-
ues with vertues. Which may turne
to the honour of your selues, thorn-
ment of the realme and commodi-

tie of others. Whiche yet at
length to see, fro the bot-

toome of my harte I be-

seche almighty God

for his Noblest

sonnes sake.

Amen.

[illegible]

THE LITTLE TREAS-
 tyse of Philo a Iewe, concernynge
 Nobilitie. Latyned by
 D. Humfrey.



Ho aduance

Nobilitie as the
 chiefest blisse, and
 cause of greatest
 happes, deserue
 no meane blame.
 If at leaste, they
 accept al lites of
 Noble house and
 stocke, of welthye

and famous men Noble. Sith, nor their an-
 cestours from whome they so vaunte theyr
 glorious byrth, were oughte the fortunater
 for theyr dayntie plenty. For that, whyche
 simply good is, consisteth nor in any forein
 happe nor ornament or grace of body: no nor
 in euerye parte of the minde. But onelye it,
 whych is pryncesse and lady of the rest. For,
 when it pleased God of his louyng kyndnes
 to place here emonges vs the greatest good:
 noynteter harborow or Temple founde he
 for it, then mans mynde. For the soule bea-
 reth imprinted the stampe of that soueraine
 good: though hardly some thynke it. Who
 not so much as with their lippes bymmes,
 tasted wysedome, or behelde that bryghtest
 lyght. For syluer, golde, honoures and offi-

ces, good proportion of bodie, and seemely-
nes of person, in the authorised for sundrye
use and seruyce, attend the bicke and call of
vertue as Emprisse. Sith therefore, the
Nobilitie of a cleared conscience, is the pe-
culper inheritaunce of the good & perfecte:
onely the temperate and iust, though borne of
Niefes and billens, must be adiudged No-
bles. Contrarywyse, of the euell, though de-
scended of the best, vnentred bee the holde of
Nobilitie. For e. ple from hys home and
counireye is, who so is noughte. Wande-
ryng as a straye, from vertue his true lome,
the natue soyle of the wyse. And necessa-
rily must dishonoure accompanye, whoe so
(though borne of blameles syres, and
graundsyres) swaructh from theyr vertues
and farthest swynneth bothe in worde and
deede from Nobilitie. But, besydes that,
no euil are ennobled by byrth, them also ac-
compte I in maner sworn enemyes of no-
bilitie, who spoyle the oznamentes of theyr
auncestours, & quenche and clipse the bright-
nes of theyr stocke. And therefore, ryghtlye
seeme to me, the louingst parents to disenhe-
rye theyr chylzen, and cstraunge them fro
theyr stocke and familie: when theyr naugh-
lines, passeith the pierce naturall grafted in
theyr parentes. But, howe litle theyr aun-
cestours Nobilitie pertayneth to them, ea-
selye it is to see by thinges of like sorte. What
auayleth the blynde, the sharpest syghte of
his auncestours? Or what to good pronoun-
cing, helpe the tyngeyed, his parentes shryll
boyces

boyces: What furthereth it to strength the
weakened with a consumption, or long faint
disease: to recken manye of his race, who for
theyr boysterous myght haue bene registred
conquerours, eyther in the Olimpian or Pe
riodicall playes, or all fower sortes of ga
mes: In the olde state abyde theyr wants,
nought bettre by the happes of theyr kind
folkes. In like sorte, nor lust parentes wyce
ked chyldren, nor temperate ryottous, nor
generally good ought honor the euil. As nor
the lawes theyr lawbreakers. But are ra
ther theyr punishers, their owne auengers
And to them theyr auncestours presidentes
are bywritten lawes, as speaking paterness
of theyr liues, that pursued vertue. There
fore thinke I Nobility, had god framed her
after the Image and likeness of man, stan
dyng face to face wyth this shameles poste
ritie, woulde thus reason. Not by bloude
onely (by the verdyte of truthe her selfe) but
the kynde and resemblynge of maners, is
kyndred knowen. But ye, haue honored con
trarye lustes. Frendlye haue ye embraced
what I hate, and hated what I loue. For
shamefastnes, truth, moderacion, modestye,
and innocencie, I honour. Whythe ye dis
honour. Why sworne foes, are impudence,
lyeng, immoderate perturbacions, pride, and
all vyce. But nearest of blood and sybbe to
ye. Why degenerate ye in deedes, and one
ly in wordes cloake & counterfayte the beau
tifull name of kyndred: Howe may I beare
these paynted and coloured intrusions: Ca

Spe is it for anye to maynteyne good talke in
th' we, but to exchange yll maners for good
not so rose. Which whyles I consider, bothe
presentlye I accompt them foes, and here-
after wyll: who fyrste lyghted these brandes
of dyscorde, & wrote theyr auncestours verine
and kinne. Yea, henceforth wyll I more sus-
pecte theym, then who are reckned most
base and dishonorable. For theyr excuse is
readye, they haue no priuate or householde
presydente of honour. But ye by no meanes
maye be cleared of crime, descended of Noble
families. Who for theyr longe continued
stainelisse race, earned great prayse and ho-
nour. Yet hauinge at your noase yea in ma-
ner bozne and bred wyth ye domesticall pa-
ternes, poure selues neuer minde to practyse
ought worthy prayse. By howe many rea-
sons is it euident, ye should place Nobilitye
onely in the possessiō of vertue? And admyde
him onely Noble whych he hath, not euerye
ympe of good and honest house. That aunc-
ient issue of the fyrst earthly couple who may
denye Noble? Yea, the prynces of Nobles?
To whom befell more excellent lynage then
the later posteritye. Who sprang of the first
maryage of man and woman, then first cou-
pled to loswe theyr lyke shape. Neuertheles,
of theyr two fyrste frutes, the elder feared
not by vyolence to slaye the yonger. But ac-
complishing his horrible pretended parricide
fyrst embzued the guiltles earth with bloud.
What auayled him the Nobilitie of his race
practising thus villanye of minde? Whych
also

Cain.
Abell.

also, the surueyours of all worldly thynges.
When fyrst he sawe, detested.

And detestynge, decreed it vengeance. Not
strayghte sleainge him to reauie him forth
wyth sence of calamitye: but allottinge hym
thousand deathe s. Heaped with many and
sundrye grieues and terrours. So as for
guerdon he receyued the greatest miserye.

Agayne, of those which ensued godlyest, de-
scended that holpest father. Whose godlynes
the reporter of the holy lawes, thought wor-
thy registeringe euen in the Bibles. He one Noah
ly in that great floud, wherewith all Cityes
were drenchd, and whelmed, (for euen the
steepest hilles were sonke and swallowed,
wyth the rage and swellynge of the gulfe)
was saued with his whole familie. Recey-
uynge so greate guerdon of his goodnes, as
none may ymagine greater. Yet of his thre
sonnes, yea partners wyth hym of the selfe
benefyte: one durste scozne the cause of hys Cham
safetie, and tourned his unswylling fall to a
ieste and scoffe. Discouerynge to the reste
blyndyng them selues, those partes, whythe
modesty, and his parentes shame woulde
haue couered. Therefore, degeneratynge fro
glorious Nobility he became accursed. And
the authour and originall of such miserye to
his progenie, as meete was to light on him,
who so lighte esteemd his parentes honoure
and reuerence. Wnt whereto mencyon we
these, skypynge that fyrrst, and auncientst
earthlye parent: With whom no mortall
may in this sorte of Noblesse compare.

Flashion

Fashioned with incomparable workmanship
by Gods owne hande, into a corporall
shape, and the dignitie of his soule receyued
of no mortall, but euen immediatly from
god, breathing in him so much heauenly heat
as his mortal nature could holde. Was not
this thinke ye, passing Nobilitie? Where-
wyth none of these we haue named may com-
pare. For theyr haunt riseth of theyr an-
cestours. Men and mortall creatures, sub-
iecte to decaye. Whose prosperous estate,
was not commonly lastyng, but euen for a
daye. But his lyfe and progenytour, was no
mortall but God. Whose Image he in ma-
ner formed in minde, the principall parte of
the soule, where it becometh him what laye
in him, to haue kept vnsaynd, folowynge the
paterne of his parentes thewes: all contra-
ries proposed hym, both good and euell, ho-
nest and dishonest, true and false, to eschewe
and folowe: freely chose the false, dishonest
and euell, neglected the good, the honest, and
true. Wherefore not vnsouthely exhaun-
ged he his immortall lyfe, wyth mortall.
And fell from blisse and felicitye, and forth-
wyth led a laborious and toyllynge lyfe.
These therefore are generallie the proofes,
That the voyde of vertue may not haunt of
Noble stocke. But y^e Jewes, besides these,
geue others especiall. For theym, though ly-
nally descended of the princes and Patr-
arkes of mankynde: yet once myxed with
synne: nothyng holpe theyr forefathers
vertues. Though appeached of no other
then

then theyr consciences. Whose onely barre
is not peruerterd wyth pleadyng.
That theyr fyrst syre, fruiteful of issue, com-
panyed with thre women, not to satisfy his
filthy lust, but spreade mankynde. Yet one
ly one of manye was named herre by hys
testament. The rest, traytors to godlines,
and resembling theyr parentes in no parte,
were seuered from his familye, and slippyed
from that bryght nobilitie. Agayne, of this
ryght and lyneal herre, came two twinnes.
Isaacs
issue.
In nothing but theyr handes (and that for
respect all consideration) nor in bodyes nor
soules like. The yonger obedient and accept-
table to eyther parent. Yea, so farre forth,
that God commended hym. But the elder
altogether dysobedient, yelden to the belye
and lust. Wherby induced to release his en-
emy herptaunce to his yonger brother, for the
wyth repenting the surrender, he conspyred
his brothers death, And sought nought els,
then to trouble and disquiete his parentes.
For thone therefore, they made most hartye
intercession, whych god heard and accom-
plished. To the other they imparted this mercy,
to be his brothers subiect and seruaunt.
Esau
Thinking it (as truthe is) commodious for
the yll, not to be master of his owne will.
Who had he willingely borne thys yoke,
had yet perhaps earned the seconde game in
the race of vertue. But now, become a
recheles runnagate, purchased infamye both
to hym selfe, and his whole posterity. So as
his lyfe nothinge liuelye, is infamous in the
holye

holle scriptures. Whereby we see it moſte
euidēt, that Noblenes of houſe noughte a-
uayleth the vnnoble. Thus hitherto haue
we cited presidents of the ſtayned with vice.
Whom, become euell, though they descended of
good, they parentes vertues nothing holper:
but they owne vices infinite wayes anoyed.
Contrarywyle, nowe others of better ſtate.
Wyll I vouch whole auncesters, ſtayned
wyth many and sundry crymes, yet proued
Abraham they moſt woorthie praiſe and emulation.
The auncientſt of the Jewiſhe ſtocke, was
a Chaldee. His father an Aſtronomer, of
thoſe that ſtudye the Mathematicalls. Dec-
myng theſe ſterres, and the whole frame of
the world, and ſkaye Gods. Flynging downe
both good and euill, to enerye one, ſuppoſing
no other cauſe, then with theyr forren ſenſes
they diſcerne. Then this what moze villa-
nous? What moze diſhonor to the ſoule?
By the contemplacion of many meanes, and
creatures, to growe to the the ignoraunce of
thauncientſt, vncreate, and framer of al thin-
ges: And boſh for thoſe and other infinite
conſideracions, whiche mans reaſons com-
prehendeth not, moost good: Who he, when
once conceived, he rightely worſhypped,
forthwith forſooke his countrey, kinne, and
fathers bowers. knowinge yf he abode, his
errours alſo of many gods continued.
Whereby, his minde ſhould leſſe further, in
ſearch of the one whelpe euſtlaſting God, and
father of all thinges, as well conceived in
mynde, as ſubiect to ſight. If he fled the va-
nitie

nitye of his opynion, altered into trueth, the
exour also would departe his minde.

Whych his desyre to knowe the chiefe being
much more enflamed, certayne expounded
prophecies, on whom, as steppes treadynge,
he scaled the speedye knowelodge, and leapt
of that unity. Neuer ceassynge tyl he had con-
ceyued the clearest vision, not of Gods sub-
stance (for that may not be) but as farre forth
as may be, of his Nature and providence.

And therefore, is fyrst reported, to have be-
lieued in God. For he fyrst helde an unmos-
sued and constant opynion, there was one su-
preme cause, gournour bothe of the worlde,
and worlde. His Science, of all vertues
the certainest, once attained, forthwith he gat
the rest. So as of y people where he sojour-
ned, he was reuerenced as a pryncce, not for
his robes, wherein he passed not a pryuate
person: But the hawtye reach of his wytt,
& pryncely minde. As subiects theyr pryncce,
so honoured they hym. Amased at his ma-
iestie and reuerendhess of Nature, as more
perfect, and precious then mans. For not the
commen phrase of speache, but more statelie
and loftye talke he vled, nearer approachyng
the deuyne maiesty. For, enflamed wyth
Gods spyrte, he grew alwayes better in
countenance, beswe, stature, habite, lecture,
and voyce. The spyrte of God descended
from aboue, possesing his mynde, & geuyng
his body grace, his talke perswasion, his hea-
ters vnderstanding. And will any deny this
exile, destitute of all his frendes and family-

ers,
2091

ers, (conietpng Nobilitie coupled wyth god
and trauaylyng to be accepted & acquaynted
wyth hym, placed emonges the Noblest ran-
kes of Prophetes, crediting no moztal crea-
ted man, before the vncreate immortal fa-
ther of all, esteemd as a kynge of theym that
harboured him, not conquerpng yet his Em-
pyre (as some) by armes, not wyth warlike
force, but the gyfte of the almyghty God,
the honourer of his godly seruauntes, wyth
heaped authoritie, to theyr commoditie wyth
whom they are conuersaunte:) to haue bene
Noble: He is donatelle to all exyles, fly-
enge the obseruance of monstrous maners
& detestable customes (attributing to stones
stocks, and lyusles counterfaytes, almoste
heauenly honoures) & so iourneying to the
very liuely, and quicke cominen wealth,
whose presydent and watch is truth: the ve-
ry squyer and paterne of Nobilitie. Whych
many godly, not onely men, but women imi-
tated. Unlearning the ignorance whiche euē
in theyr cradles they sucked, of worshyp-
ping hand wrought Images. And learning
the doctryne of that ones gouernemente, by
whose Monarchye the whole is payled.
Chamar a simple woman, borne in that
parte of Philistia, that bordereth on Syria,
was bredde in a cite worshipper of many
Gods, stuffed with Synagoges, Images,
and all sortes of Idolls. But after amyd
the dungeon of darkenes, as throughe a na-
rowe chynke, the lyght glimse of trueth was
reuealed her: she fled to it forthwyth though
wyth manifest peryll and hasard. Not ryp-
syng

Byng the lyfe she mought not well leade. For
 countynge thowely ryght lyfe, the woorthynesse
 and honourynge of one onely cause. Who
 though after wedded to two brethren, bothe
 wycked, to the fyrst a mayde, the next by the
 lawe of enheritaunce, for his brother left no
 issue: preseruing yet vntayned her wemles
 life, both purchased her selfe the praise that
 wouteth to accompany all good, and became
 thoriginal and pryncesse of Nobilitie to her
 whole posterite. But she though an alene,
 was peradventure free, and borne of Noble,
 and no base parentes. But the poore hand-
 maydes, in the farthest borders of Baby-
 lon beyonde Euphrates, were geuen to the
 wedded spouses, and boughsaue of the Sa-
 ges beddes, fyrst scaled the name and digni-
 ty of wyues. And of handmaydes became
 (almoste I should saye) peeres in honoure
 to theyr ladyes, yea by theym (whiche is al-
 most incredible) preferred to this dignite. For
 enuy harboreth not in sage brestes. Which,
 wher e it wanteth, all thinges are commen.
 Theyr bastard sonnes were accepted legiti-
 mate, not onely of the syre (for no wonder
 were it, if the father shewe like countenaunce
 to his chyldren) but euen of the yf right wi-
 ues, theyr stepdames. Who forgettyng their
 wonted hate to theyr sonnes in lawe, bled
 lyke care and loue towards all. The Chyl-
 dren aunswerpng wyth exchaunged loue, re-
 uerenced theyr stepdames as theyr naturall
 mothers. The halfe brethren also, sepered
 onely by vertue, loued not wyth parted or
 quarte-

Agar gea-
 uen by
 Sara to
 Abraham

quartered lorie. But supplied what wanted in nature, with doubled, yea redoubled affection. And in sweete harmonye and consent of maners, endeouored to resemble cyther parent. We must not therefore peld to those, who boaste others gyftes as theyr owne. Who exceptynge suche as we last mencioned, may wothely be deemed enemies of the Israelites, and all other Nacions. Of the Iewes, for they licence all of one stocke, to neglect the ppyuate practyse of vertue, through confidence of thonour already gotten by theyr auncestours. Of the Gentyles, for they teach they aspyre to the tipe of vertue altogether in vayne, for theyr auncestours were vicious. Then whych doctrine scarce wot I if anye be more pestilent. For if the euell progenie of the good, auengyng plage aswaite, why should honour be seruised the good descended of the euill? With the lawe praiseth or punisheth all, not for their kindes folkes, but their owne desertes.

Scapes in Prynting.

Fo.	Pa.	Li.
7	2	21.foz like of wantonnesse, read like wantonnesse.
10	1	32.foz who what & where soeuer, who, and where soeuer, what.
21	2	1.foz great, greater.
58	2	3.foz ant, and.
45	1	13.foz happp, happy.
69	1	12.foz dreauth, dreamith.
88	1	19.foz Cyesus, Cresus
144	1	23.foz wearned, wearped.
156	1	6.foz as, is
180	2	1.foz of, to
194	2	21.foz gaawe, gnaawe.
201	2	18.foz that, a
204	1	22.foz Solcs, Schooles, foz chempaling, empaling
208	1	3.foz Denonicus, Demonicus
209	1	21.foz Cca, Cesar.

The rest, small indgemente, by
respekte of the circumstances,
may refozme.

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